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IF CHRIST WERE KING

IF CHRIST WERE KING

Or,

The Kingdom of Heaven on Earth

BY

ALBERT E. WAFFLE, D. D.

AUTHOR OF "THE LORD'S DAY" (\$1,000 PRIZE BOOK)
"CHRISTIANITY AND PROPERTY," "THE
INTERPRETER WITH HIS BIBLE," ETC.

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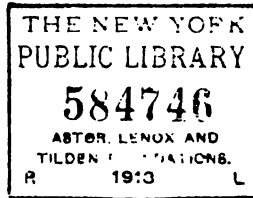
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THEY WERE
GIVEN
TO US

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TO
MY WIFE
THE BEST CITIZEN OF THE
KINGDOM OF HEAVEN ON EARTH
WITH WHOM I AM ACQUAINTED
THIS BOOK
IS
LOVINGLY DEDICATED

WILLIAM
W. WILSON
1881

NOT VON
ZUR
VORGEHT

CONTENTS

CHAPTER	PAGE
I. WHAT SORT OF A KINGDOM?.....	9
II. WHO SHALL BE THE KING?.....	19
III. CITIZENS NATIVE-BORN	28
IV. HOW IT GROWS.....	34
V. THE CODE	57
VI. JOY AND GLADNESS.....	75
VII. THE CHURCHES	97
VIII. THE SOCIAL ORDER.....	124
IX. PROPERTY	147
X. THE INDUSTRIAL ORDER.....	169
XI. THE FAMILY	191
XII. THE STATE	210
XIII. CIVILIZATION	232
XIV. OPPOSITION	254
XV. PRESENT PROGRESS	274
XVI. WHAT OF THE FUTURE?.....	301
XVII. THY KINGDOM COME.....	323

IF CHRIST WERE KING

I

WHAT SORT OF A KINGDOM?

WHEN our Lord taught his disciples to pray "Thy kingdom come," what did he mean? That word "kingdom," which fell so often from his lips, what did it connote? In his mind there must have been a clear concept behind the word, or he would not have used it. Jesus was profound and mystical, as every teacher must be who deals with things spiritual, but his thinking was never confused or cloudy. A perfectly developed and well-defined idea was embodied in every word that he spoke. But did he succeed in conveying his idea to the minds of his disciples? Not always; he was baffled by their preconceptions, which were false and wrong; by their natural stupidity, and by the slowness of the human mind to receive great ideas. And in no case was their failure to grasp his thought more complete than in what he said about his kingdom. In the records there is no intimation

that they apprehended his real meaning. It is probable that when he said "kingdom" they thought of the Jewish nation, as it might be restored to liberty, unity, purity, and prosperity under his reign. It is almost certain that, previous to Pentecost, they did not go beyond this materialistic conception; after their baptism in the Holy Spirit their ideas of the kingdom were purified and enlarged, but those ideas seem never to have been perfected. The fact is, they were too much absorbed in their work as witnesses to give much thought to the nature of the kingdom. But they were none the less kingdom-builders because they were unconscious of that side of their work. Perhaps they did their work all the better because they were intent upon the twofold purpose of preaching the gospel and exalting Christ as Lord.

But, surely, Christ intends that we shall get the broadest and clearest conception possible of the nature of his kingdom. Perhaps we shall be assisted in realizing that purpose by beginning with rudiments. A kingdom is a realm ruled by a king. Primarily, it is a country or a nation under the control of a single person. By a figure of speech the term may be extended to any realm—for example, the realm of thought, of feeling, and of spiritual life. In any case, a kingdom implies living, personal subjects who bow to the authority of the sovereign. Though a man might own absolutely a whole continent, if there were no human

beings on it he could hardly be said to have a kingdom.

In discussing some characteristics of the kingdom it may be well for us to notice in the first place that it is *present*. When Jesus spoke of it as the kingdom of heaven he did not imply that we are to wait for its realization till we pass into another world. That phrase means rather that its source—the power by which it is originated and sustained—is in heaven. “Thy kingdom come, thy will be done on earth,” is the prayer Jesus taught his disciples to offer. Heaven is, of course, a part of the kingdom of God, but it is not the part in which Jesus was primarily interested and of which he spoke so often. Neither is it the part we are discussing; our theme is the kingdom on earth.

In a sense, this kingdom is a thing of the future. In its perfection it has not come, but is coming. It is a force working in the world for the production of “the perfect man in a perfect society.” Of necessity it is a thing of slow growth and requires the ages for its consummation. In another sense, it is now present in the world. Jesus usually spoke of it in that way. Note such phrases as “The kingdom of God is come upon you” (Luke 11:20); “The kingdom of God is at hand” (Mark 1:15); “The kingdom of God is among you” (Luke 17:21). You will remember that, in describing certain classes in the Beatitudes, he said of them, “Theirs is the kingdom of heaven,”

assuring them that it was a blessed and present reality for living men and women. The kingdom is in the world, though not of the world. It has been here since the advent of Christ, slowly growing toward his amazing ideal of a world-wide kingdom of righteousness and peace and joy and brotherly love.

The kingdom of heaven is *supernatural*. We think of a kingdom as a nation that has grown up by natural processes,—by social development, by coalition, or by conquest. Usually a kingdom is sustained and defended by force. Its growth and greatness depend upon certain natural advantages. It counts itself great if it has a large and fertile country, a numerous and intelligent population, material wealth, and the comforts and privileges of a highly developed civilization. But all these things are natural products. They come from the exercise of the human mind in the use of natural resources. They make a natural kingdom.

But the kingdom of God is not made by any of these means. In no sense can it be formed out of such materials. It is a supernatural kingdom. It is supernatural in the sense that it comes down from heaven. It cannot be made out of anything that is on the earth. "My kingdom is not of this world," said Jesus; "my kingdom is not from hence" (John 18: 36). It has not the same source, it is not promoted and sustained by the same means, it has not the same elements and characteristics, it

has not the same purposes as the kingdoms of this world.

The supernatural origin of the kingdom of heaven on earth is clearly set forth by many striking expressions and vivid scenes in the Scriptures. The holy city, new Jerusalem, "coming down out of heaven from God, made ready as a bride adorned for her husband," which John saw, represented it. This is not a picture of heaven, but of something "coming down out of heaven from God." And in explanation of the scene, John "heard a great voice out of the throne, saying: Behold the tabernacle of God is with men, and he shall dwell with them and they shall be his peoples" (Rev. 21: 2, 3); not with angels, nor with redeemed spirits, but with men on the earth. We must not dwell now on the details of the picture; our present purpose is to emphasize the fact that the kingdom of God on earth has a supernatural origin.

It is a kingdom of *grace*. It not only comes down from heaven, it comes as a free gift to its subjects. Its sovereignty is exercised wholly in the interests of those who are ruled. This fact separates it radically and completely from the kingdoms of this world. The kings of earth have generally assumed that their kingdoms existed for their sake—to give them power and honor and glory and wealth and pleasure. The people were their servants, and from the royalist point of view their only uses were to be taxed and to fight for their king.

This sentiment has gone all the way down through the various grades of so-called nobility. Jesus referred to this fact in the words: "Ye know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them" (Matt. 20: 25). But the kingdom of Christ is radically different. He is the great Servant. His title to his throne is his spirit of service. He reigns for the good of his subjects. He has authority; he makes requirements; he insists on obedience, but not for his own sake; it is because only thus can he confer in fullest measure the blessings of his kingdom.

The kingdom is *spiritual*. It begins not with the development of material resources, not with education and culture, not with social organization and the enactment of laws, nor with the establishment of the institutions of civilization. It begins in the souls of men and, first and chiefly, pertains to the inner life. They make a radical and disastrous mistake who suppose that the kingdom of heaven, or anything like it, can be established on earth by improvements in the environment, the physical condition, or the social state of man. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17). According to the teaching of Christ, it is not clothes, nor houses, nor lands, nor any of the material advantages of civilization. It does not consist primarily and essentially in any phenomena which can be observed and studied. Christ said to

the Pharisees: "The kingdom of God cometh not with observation. . . The kingdom of God is among you" (Luke 17:20, 21). He could not have said, as the common translation makes him say, "the kingdom of God is within you" (Pharisees), for that would not have been true. What he meant was: "You are asking when the kingdom of God shall come. My answer is that it is here now, right among you, but you do not see it because it is spiritual. Do not think you can fix the time of its coming by the observation of phenomena. It is here now in me, and in every one who loves and trusts and obeys me."

It is thus an *invisible* kingdom. In the individual it begins with the submission of the will to the authority of Jesus Christ as God. That act no other human being can see. The purified and ennobled life that follows this submission has its source and support in the invisible spirit. By every possible form of expression Jesus taught that the kingdom is primarily a matter of character and the inner life. He said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). He also said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). They must have the humility, the simplicity, the teachableness, the trustfulness of little children to be fit for the kingdom. Yet again he said: "Except your righteousness shall exceed the righteousness of the scribes and Phari-

sees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). The righteousness of the scribes and Pharisees was external and formal; the subjects of the Messianic kingdom must have righteousness of the heart.

These are his negative or prohibitive statements; he spoke also on the positive side. In the first sentences of the Sermon on the Mount, he says that the poor in spirit, the penitent, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and those persecuted for righteousness' sake, are happy because they have the blessings and privileges of members of the kingdom.

The real kingdom of heaven is, therefore, spiritual and invisible. It pertains primarily to the inner life. Its motive-power is the life of God in the soul of man. That life Jesus gives to every one who loves and trusts and obeys him. His kingdom is, first of all, a kingdom of souls.

And yet, it is a *visible* kingdom. It is inevitable that the inner life will manifest itself in outward conduct. All the evils of the world, its sins, its wrongs, its miseries, have come out of the hearts of men; all the blessings of the kingdom of heaven on earth, its righteousness, its purity, its peace, its joy, must come out of the hearts of men. Though they originate in heaven, they come to earth by way of human hearts. The forces which work for the coming of spring and summer work secretly and

invisibly ; yet, when spring and summer come, there are plants and flowers and fruits and all the glories of productive nature. Peter says that " we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Righteousness is rightness. Those who come under the reign of Christ and enter his kingdom are right in all their relations, right with God, right with their fellow-men, and right with themselves.

The kingdom of heaven is *social*. No man can be a disciple of Christ alone, unless he happens to be the only man on an inaccessible island. The subjects of the King owe duties to one another as well as to him. Its keywords are love and service to others. In its boundaries " no man liveth unto himself." Its perfection makes every man right with his fellows in all possible relations. It means that in the home, in the church, in society, in business and industrial relations, and in the State, men are to live as brothers.

It is a kingdom of *wide relations*. It must not be supposed that it has to do only with our religious life. That is a mistake which, with disastrous results, has clung to the minds of men through the Christian centuries. The kingdom of heaven on earth has to do with every phase of human life and touches for good every human interest. It is related to marriage, the family, the home, to education, to our physical welfare, to the development of natural resources, to the transaction of business,

to the accumulation and use of property, to industrial problems, to man's social and political affairs, to the State, to laws, manners, customs, and amusements, to literature and art—in a word, to all forms and aspects of the life of man on this earth and to all institutions of human society. A discussion of these relations will occupy the larger part of this book. Our chief interest is in the sociological aspects of the kingdom. What would its coming mean to the life of man in all the phases of that life? How may its coming be promoted? These are our questions, and for finite minds there are no greater questions

II

WHO SHALL BE THE KING?

THE question is all-important, because the king is to exercise supreme authority over the subjects. Can any person except God the Father have a right to such authority? In the New Testament the kingdom of heaven on earth is commonly spoken of as the "kingdom of God," and Jesus taught us to pray to the Father "thy kingdom come." Is he, then, the king?

Jesus claims the throne. He spoke frequently of "my kingdom." He said, "I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke 22:29). In the parables of the kingdom he represents himself as the King, dispensing benefits or executing judgment. He allowed others to call him king and did not rebuke them. He claimed that all authority had been given him in heaven and on earth, and commissioned his disciples to push his claims. Is he, then, an Absalom seeking to occupy the throne which belongs to his Father?

The question is not theoretical, but has immense practical importance. We cannot admit his claim to kingship unless we are prepared to acknowledge

his deity. No man, though he be the best and wisest and strongest that ever lived or ever will live on the earth, can justly and properly exercise supreme authority over men. If Christ is not God, he is not king of the kingdom of heaven on earth. And the practical side of the matter appears when we consider that men will not accept the teaching of Jesus as final and authoritative on all personal, social, industrial, and political questions while they deny his deity. That is the very point at issue before the world's tribunal to-day. Has any person spoken with an authoritative voice on all these great questions of life? It becomes necessary, therefore, to consider briefly Christ's claim to kingship.

He based his claims upon divine appointment: "I appoint unto you a kingdom, as my Father hath appointed unto me." He found that appointment in Scriptures referring to the Messiah, especially in the prophecies (Gen. 49:10; Isa. 9:6, 7; Jer. 23:5; Dan. 7:13, 14; Zech. 9:9, 10; Micah 5:2) and Psalms (Ps. 2:6, 8; 72:8; 110:1). He inferred it from what the Angel of Annunciation had told his mother (Luke 1:31-33). Above all, he knew it by direct communication of the Spirit from the Father.

No mind open to conviction by any amount of proof can believe that he was deluded in this matter. The unvarying uniformity of his assertions, the cloudless serenity of his spirit, his air of authority, the wonderful richness of his promises, and the

founding of all his plans for the future preclude the acceptance of such a theory. The purity, benevolence, and self-sacrifice of his life make it impossible to suspect him of being an impostor. He appealed to his works as proof that he and the Father were one: "Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake" (John 14: 11).

When Jesus announced himself as King, where was his kingdom? He ruled no country, no people acknowledged his authority, he had no army of fighting men, no palace, no retinue of servants to minister to his desires, none of the insignia and surroundings of a king. At his death only one man had faith in the future of his kingdom, and he was a poor robber dying on a cross. If the world was rightfully his kingdom, it was certainly in revolt and denied and rejected his authority. He had his kingdom to win; how should he gain it? He said he could not fight for it: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John 18: 36). The method by which he proposed to gain his crown demands our attention for two reasons: first, because it illustrates the nature of his kingdom; and, secondly, because it helps to establish in thoughtful and discerning minds his claim to kingship.

He who would rule over humanity must be both God and man; hence his incarnation was a neces-

sary step in his march to the throne. He announced his purpose to build on the truth: "To this end am I come into the world, that I should bear witness unto the truth" (John 18:37); for on the truth alone could there be a permanent building, one that would stand all possible tests. For victory he depended chiefly on his death: "And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:32). This he said, signifying what death he should die. But his claim to divine authority rested almost as much on his resurrection. He was, Paul says, "declared to be the Son of God with power . . . by the resurrection of the dead" (Rom. 1:4). Humanity needs a living, undying king. In our warfare for the establishment of the kingdom we are not asked to rally around a memory, or a name, or a principle, but around a living Person.

These were preparatory steps. For the actual power to win his throne, Jesus depended on the Holy Spirit. It was by the energy of the Spirit in his personal life that he fulfilled his ministry and "offered himself without blemish unto God" (Heb. 9:14). When his disciples were about to begin their campaign for the conquest of the world, he said to them, "Ye shall receive power when the Holy Ghost is come upon you" (Acts 1:8). The means which Jesus appointed for the gaining of his kingdom was simply the proclamation of the truth about the love of God and the right way of life. They were to preach the gospel to the world and

teach their converts the doctrines he had taught. These are the forces and the means by which Jesus expected to gain his throne.

Is he worthy to be the king of the new world? To his devoted followers the question seems unnecessary and irreverent, and yet it ought to be asked and answered. His claims must be submitted to our reason, and he must be able to meet every test before we can yield him sovereignty. In that position his influence over human life would be so immeasurable, and his control of human destiny so absolute, that his worthiness must be proved before the race will "crown him Lord of all." And many of those who would protest most indignantly against any inquiry concerning his worthiness are the slowest to yield him real control of their lives. It is well, therefore, that we should raise the question of whether or not he is worthy of complete sovereignty.

That he will reign in love is proved by his life of service and his sacrificial death. His kingdom, as we have already shown, is a kingdom of grace. He rules to bestow benefits upon his people, not to plunder them. In gentleness, patience, kindness, mercy he stands supreme. His greatness in these attributes will not be questioned.

But has he kingly qualities? He was absolutely *truthful*. He spoke the truth, practised no evasions, subterfuges, sophistries, was incapable of flattery, never raised false hopes.

His *simplicity* was wonderful. There was no complexity, crookedness, duplicity, or craftiness about him. He was always frank, open, candid, straightforward. It was known exactly where he stood at all times.

His *courage* was sublime. Beyond question he was the bravest man that ever lived. For the sake of his mission he deliberately adopted a course that he knew would bring against him the remonstrances of friends, the hatred of his own nation, contempt, reproach, and mockery from those who should have honored him, and pursued that course to the end. He never wavered. The more bitter the hostility, the more outspoken he became. This is the very flower and crown of courage, and in no other man has the world seen it in perfection.

Jesus had remarkable *insight*. He saw far and he saw straight. No prejudice, no bias from tradition or bad training, no self-seeking warped and distorted his vision, so that he saw the truth untrue. He was not misled by appearances. He was not deceived by illusions or fancies. Straight into the heart of things he looked, and he saw the eternal realities. He had this power because his heart was pure, his mind undivided, and he was always obedient to the Father.

He was entirely *independent*. Seeing clearly truth and duty, he acted always on what he knew. He was importuned by his kindred or his disciples to change his course, and the leading men

of his nation opposed him and gave him plainly to understand that if he wanted their support he must consult their wishes, but none of these forces could swerve him a hair's breadth from his chosen line. In spite of all he went straight on in the way that led to his goal.

He had great *moral enthusiasm*. He could give himself without reserve to live and die for a cause. His passion for the right was consuming. When he drove the traders out of the temple "his disciples remembered that it was written, The zeal of thine house hath eaten me up" (John 2: 17). But greater than his zeal for the right was his passion for humanity. This consumed all his energy, all his power, all his love, his very life.

Surely, in his moral qualities he was a kingly man. A man who is perfect in love, in truthfulness, in simplicity, in courage, in insight, in independence, and in moral enthusiasm is fitted in moral character to reign over his fellows.

His intellectual greatness must be admitted. The world grows slowly to the conviction that he was the greatest thinker—the greatest genius—as well as the greatest lover among the sons of men, and that in him the wisdom of God has been offered to the race.

This intellectual supremacy is apparent in his plan for a universal kingdom. That a man should dream of a brotherhood including all races of men—races contemptuous and hostile in their feelings

toward one another, separated widely by prejudices, habits of thought, and ways of life which have grown and hardened through centuries of alienation, marks him at once as a great genius. No other man has been able to form such a conception. It is almost impossible for other great men to think his thought after him.

Not less clearly indicative of intellectual greatness is his clear perception of the change which must take place in every man in order that this kingdom may become possible. His announcement that the law of love should be the all-inclusive law of his kingdom is an equally striking proof of his mental supremacy.

Christ's discovery of man was a great intellectual feat. It immeasurably outranks the discovery of a new continent on the earth or a new star in the heavens. Others had their minds on the incidents, or trappings, or positions, or possessions, or possible uses of man; it remained for Jesus alone to discover the essential man and to estimate at its true value that in him which is real and permanent. Who but Jesus has been great enough to see that meekness is might and that victory comes through self-surrender?

Even this hurried glance at the mind of Jesus makes it evident that in intellectual power he stands first among the sons of men. We need not hesitate to crown him King because of any mental defect or weakness, for he has none. He knows all truth,

he thinks the deepest thoughts, he understands perfectly the nature and need of man. He has the wisdom that sees the noblest ends and chooses the best means of attaining them, and he makes no mistakes in the work assigned his servants or in the rewards given the faithful.

III

CITIZENS NATIVE-BORN

THE subjects of the kingdom of heaven on earth are men and women. There is, we believe, a kingdom of heaven beyond the skies whose subjects are creatures of a different order; but at present we are not concerned about that kingdom. All men, of all colors and conditions, are possible subjects of the kingdom on earth. Its universality is one of its remarkable characteristics. It is not for any privileged class or favored nation, but for all men. "Go ye," said Jesus, "and make disciples of all the nations." Some have not wished other races than their own to have the privileges and blessings of the gospel. More have doubted their capacity to receive it, and to develop the character necessary to membership in the kingdom. But over against such human hatred or contempt stands the plan of Jesus that all races and conditions shall be included. And in this is apparent the transcendent greatness of Jesus. Though by human descent and training a Jew, he loved all men. He perceived that essentially they are all alike and all of equal value. In the sight of heaven a beggar is worth as much as a million-

28

aire, a slave as much as an emperor, a Negro as much as a Roman, an Arab as much as a Jew, and a Scythian as much as a Greek. From the point of view of his kingdom a common tramp on the road is just as valuable as the President of the United States, a Chinese coolie worth as much as the ruler of the British Empire. Of course, thoughts like these would make him bitterly hated by members of the higher castes, and it was partly on account of them that he was rejected and crucified. But they are the sign and seal of his greatness, and the ground of assurance that his kingdom will be an everlasting kingdom.

The subjects of Christ's kingdom are all native-born. In the kingdoms of this world there are other means of gaining citizenship. In the Roman Empire it could be purchased. Sometimes it was conferred as a reward for conspicuous service to the State. Thousands of men have come to the United States from the different countries of Europe and been "naturalized," as we say, thus acquiring the privileges of citizenship in our country. The process is mechanical and legal, and simply effects a change of relations.

But nothing of that kind ever occurs in the kingdom of Jesus. Every citizen of it is native-born. On the authority of the King himself we say that there is no other way to enter it. To one who thought himself well qualified for citizenship in it he said, "Ye must be born again." "Except

a man be born from above, he cannot see the kingdom of God" (John 3:7, 3). He makes it very plain that it is not a matter of natural heredity. In the social or political world the sons of citizens in any country are entitled to citizenship, but it is not so in the kingdom of heaven. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

It is clear that citizenship in the kingdom is a privilege which cannot be conferred upon one by man. All citizens of the kingdom are native-born, but they are "born of God." It is the kingdom of God and only sons of God can be its subjects. They are men and women who have been regenerated by the Holy Spirit. There is a sense in which all men are sons of God, since they are the creatures of his hand; but real sonship has been forfeited and destroyed by sin and selfishness and surrender to the dominance of the carnal mind. The Scriptures assert, with many varied forms of expression and with great wealth of illustration, that an experience called the new birth is essential to sonship and a place in the kingdom of God.

It is objected that this condition restricts terribly the boundaries of the kingdom of heaven on earth and shuts out the great majority of mankind, since so few ever enjoy this experience. The objection is groundless. We still insist that citizenship in the kingdom is offered in good faith to every human being who hears of Jesus. The

mystery of the new birth need not discourage any one. We do not have to solve that mystery before we can enjoy the privilege and enter the kingdom. Our regeneration is God's part, not ours. The condition we must observe is to receive Jesus Christ as Saviour and Lord. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name" (John 1:12). Any person—even a child—can tell whether or not he has observed this condition. If one has, he will soon learn that God is faithful to perform his part. Nevertheless, it remains true that all subjects of the kingdom of heaven on earth are native-born, and that the only way to enter it is to be born into it.

This doctrine is squarely against the theory that men become citizens of the kingdom of heaven by the process of evolution. It is held by many in our day that the kingdom of heaven on earth consists simply of those who are sufficiently developed to be worthy of it. And this process of evolution can be greatly accelerated by education and culture, especially moral and religious culture. But this is not the doctrine of the King, Jesus. To one of the noblest products of Jewish culture he said, "Except a man be born from above he cannot see the kingdom of God." This removes another grave objection which might be brought against the kingdom on the ground of its narrowness. According to the plan of Jesus, the countless millions

of human beings who have missed every opportunity for culture may enter at once by the way of the new birth.

The conscious acts by which one becomes a citizen of the kingdom are repentance and faith. In repentance one turns from sin unto holiness, from worldliness to spirituality, from self to Christ. By faith one accepts Christ as Saviour, and through him as sin-bearer, obtains forgiveness of sins and peace with God. But faith goes much farther than this. In the citizen of the kingdom it becomes the bond of connection between his soul and the King and the medium through which the new life is supported. It is not acceptance of a creed; it is trust in a person. We trust Christ as one trusts a physician for healing, a teacher for instruction, a guide for direction. It implies complete submission to his authority. If we believe in him we receive him as the Lord of our life to the last detail. It implies acceptance of him as our pattern, and strenuous effort to "walk even as he walked."

Thus the citizens become like their king. They are like him as sin-bearers. They take their cross and follow him in effort to redeem the world from sin. They are like him in being witnesses to the truth and revealers of God. They are like him in self-renunciation and the spirit of service. They are like him in steadfastness of purpose and perseverance in righteousness. One important issue of trust in the king is love for the king. If we know

him and receive his benefits we shall have growing devotion to him and his cause. Thus we shall break all ties and renounce all treasure which will in any way interfere with giving him perfect service. If we love him we shall share his love for humanity and his passion for the redemption and upbuilding of lost men.

Subjects of the king are like him in that they "walk by faith." We must not forget or overlook the fact that Jesus was a man of faith—the only man whose faith was absolutely perfect. Faith was the means by which he gained the power to live his life, to fulfil his mission, to endure his sufferings, to win his victories. We too are to live by faith. The way that he opened for himself to a grand and admirable life remains open to us for a similar life.

IV

HOW IT GROWS

IF the kingdom of heaven on earth means the reign of God in the hearts of men, it certainly had a very small beginning. At the time of our Lord's ascension, of all the thronging millions who peopled the globe how few there were who knew anything at all of the true God! The most of them were idolaters, with degrading rites and ceremonies, worshiping gods made with hands. Their ideas and habits were separated by infinite spaces from the thoughts and purposes and laws of Christ. And even the few who knew the Messiah and honored his name were only partially subject to his authority. Both in quantity and quality the kingdom was an insignificant fact at that early stage of its history. The mustard-seed, smallest of all seeds, was fitting symbol of its littleness.

But there was an expectation that it would become world-wide in its extent and glorious in its perfection. Such had been the hope of Israel, kindled and kept glowing by her great prophets. In the Second Psalm, which voices the Messianic hope with great clearness, we find these significant words: "Thou art my son; this day have I begotten thee.

Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." The early part of the psalm speaks of the world's tumultuous and hateful rebellion "against the Lord, and against his anointed"; here is the clear hope of conquest and dominion by the Son. The same hope shines brightly through all the splendid prophecies of Isaiah. In a passage which is generally interpreted as applying to the Son-Servant, the Christ, he says: "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law" (Isa. 42:4). Here is the suggestion of long, bitter, wearying conflict, with victory at the end. Daniel saw in a vision "a son of man" brought before the "Ancient of days," "and there was given him dominion, and glory, and a kingdom, that all the people, nations, and languages should serve him" (Dan. 7:13, 14).

This hope is taken up and repeated by Christ and the apostles. It shines with increased brilliancy and splendor in the Revelation of John. It has been the hope of Christians in all ages. It has given an optimistic tone to the best Christian literature. It is especially noticeable in what may be called the prophetic hymns of the church.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

People and realms, of every tongue,
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

Many have sung this without much thought of its meaning, but no one ever questioned our right to sing it. This hope has not only furnished the Christian world with a great and noble ideal; it has also been an unfailing source of strength and courage and patience for the conflict.

But how is the hope to be realized? How is the kingdom on earth to grow from its insignificant beginning in a few souls, only partially subjected to the King, to that great, world-wide, heart-deep domain which the prophets foretold? The question is intensely practical, for our answer to it will affect our faith, our methods of work, and our steadfastness in the service.

Among methods of progress which have received more or less consideration two stand out conspicuously in the teaching of Christian leaders: Some believe that it is impossible to change the "world"—that its life, its aims and methods, its laws and its institutions will remain evil to the end, and that the only function of Christianity is to rescue as many as possible from this incorrigible and doomed "world" and transfer them into the kingdom of heaven. They contend that Christ never expected to save a majority of the human race, and that his dictum, "Many are called, but few chosen" (Matt.

22:14), remains true throughout the ages. They also contend that the kingdom as it now exists on the earth has no salutary or helpful influence on the "world"—that it may, indeed, make it worse, being "a savor of death unto death" to them that reject the gospel of Christ. According to this view there will be little visible progress of the kingdom till Christ comes to reign in person on the earth. At his coming he will destroy the wicked who are then living, raise the righteous who have died, and set up his throne of power, thus making by one stupendous revolution "a new earth wherein dwelleth righteousness."

The other important view is that the kingdom increases slowly, gradually, somewhat after the manner in which a plant or an animal grows. According to this view the kingdom increases in the number of disciples whom Christ gains, in the degree in which the ideas and precepts of Jesus are accepted and incorporated into the personal and social lives of these disciples, in the degree in which his ideas and precepts appear as public sentiment, civil law, and social institutions, and in its influence upon that "world" whose citizens do not personally receive Christ as Saviour and Lord. By the spread of the gospel, by teaching the doctrines of Jesus, by the testimony and lives of disciples, and by the power of the Holy Spirit, this gradual increase is to be secured. If the former view is correct Christ may come any day to set

up his kingdom on earth; according to the latter view, even an approximate perfection of the kingdom must lie many centuries in the future. It should be noticed that it is not a question of whether Christ will ever reign supreme; it is a question of the method by which he will gain his kingly crown. It is not a question of ultimate fact, but of immediate process.

We shall certainly get light on this subject by turning directly to the words of Jesus. Some of his teaching was intended to correct a false conception formed and entertained by his first disciples. They had the Jewish idea of a material kingdom which might be set up by force and which might, therefore, come suddenly, on some appointed day. Their question, "Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1:6), indicates that state of mind. One of his own enigmatical sayings may have done something to foster such an idea. During the interview which followed the return of the Seventy, "he said unto them, I beheld Satan fallen as lightning from heaven" (Luke 10:18). Such a vision would seem to imply a very speedy establishment of his reign; but we must interpret it in the light of his general teaching on the subject; and in that light it can only mean that he saw in a single, supernatural glance what would be the slow result of many centuries of effort. For the general trend of his teaching seems to be that his kingdom is

to grow—that its increase in the world is to be slow and gradual.

His clearest and most impressive utterances on the subject are to be found in some of the parables. In the parable of the Mustard-seed (Matt. 13: 31, 32) he says that the kingdom of heaven is like this seed, which, though very small, may grow into a large tree. Here the central thought—the essential point—is the contrast between the very small beginning which the kingdom had and the immense proportions which it would eventually attain. It began in an obscure Galilean peasant; it grew to a small company of poor, humble, unlearned, uninfluential disciples; that was all that could be seen of it when the parable was spoken. But Jesus assures the disciples that by virtue of power in itself it will grow till this beginning is to the great, world-wide kingdom as the mustard-seed is to the tree. If at any time their task should seem hopeless, they must cheer their lagging hearts by this truth. They might not see the growth, but it would be growing. Incidentally, however, the parable teaches that the method of increase will be this imperceptible but steady growth. They must not look for its sudden establishment.

Another aspect of the same thought is presented in the words, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened" (Matt. 13: 33). Probably the first application to be made of

this is that the leaven represents the divine life working in the individual soul and transforming it into the likeness of Christ. It also illustrates the power of the gospel to reform and reconstruct man's social life. Of these two uses of the parable we shall speak more fully in a moment. We pause here to say that they do not exhaust its meaning. The leaven working in humanity may have evangelizing power. It should be noted that it works from within outwardly, and it works secretly and unobserved. It grows, or expands, by contact; leavened particles touch the unleavened and thus impart to them the principle by which they are changed. Thus one human soul is made alive by the new birth, and, coming in contact with one dead in trespasses and sins and showing the life in character and conduct, in speech and action, imparts it, and so the divine life spreads and becomes more pervasive. "Till it was all leavened" may not mean that at any time in the future history of the world every human being will be a faithful Christian; the predictions Christ made concerning the final judgment warn us not to cherish such an expectation; but they must mean that the whole mass of humanity will be influenced by the power of the kingdom. It is hardly fair to empty them of meaning, as one must who holds that only a small portion of the race will ever be saved.

Of these two parables it may be said that the former illustrates the extensive growth of the king-

dom and the latter its intensive growth. The former shows the progress of the kingdom as it appears to the world. Men see it gaining multitudes of subjects, spreading its dominion over the world, manifesting itself in Christian institutions, cleansing, uplifting, ennobling every phase of human life, making its power felt in the laws, manners, customs, ideas, and industries of all people, and they wonder how so mighty and imposing a creation could grow from such an insignificant beginning. This is the growth that can be measured by statistics, by conversions to Christ, by contributions of money to his cause, by the increase of Christian churches, schools, books, papers, preachers, missionaries, teachers, and by the obvious concessions which men make to Christian sentiment.

The growth which is illustrated by the action of the leaven affects primarily that in which the divine life has begun and tends to its perfection. It may be the character of the individual believer. The life starts in the spirit and spreads out through the will, the affections, the reason, the imagination, the disposition, and the impulses, until the whole man is brought into subjection to Christ, and even the life and habits of the body pass under his control. This is the perfection of the kingdom in the individual. Even after we become true followers of Christ, a close and impartial scrutiny of ourselves will show that we are not wholly sanctified or consecrated to his service. We shall find that

parts of that inner realm which we call the soul have not been surrendered to him. With reference to our own persons we need to pray "Thy kingdom come." And the general subjugation of these powers of our nature to his will means the growth of the kingdom. And it is by no means the least important element of growth, for one soul completely surrendered to him becomes a mighty factor in the redemption of the world.

Or this intensive growth may relate to the various forms of social life which may be affected by Christianity—the gradual perfecting of the family, the church, the community, or the nation. It is quite certain that there has never yet been a perfect church, and different churches have shown varying degrees of imperfection. Some have been formal, worldly, carnal, quarrelsome among themselves, cruel to those who differ from them, and heartlessly neglectful of the lost world and of their duty to save it. Some have shown a Christian spirit in one direction while in another their attitude and influence have been infernal. Other churches have truly accepted Christ as their head and have tried to be loyal to him, so that their failures have been due to ignorance and weakness. Now, if there is any divine leaven at all in one of these churches, its tendency is to leaven the whole lump. It becomes more Christian, there is more love among the brethren, there is more knowledge of things divine, and more zeal to do the work of

Christ in the world. And this perfecting and development of a church is part of the growth of the kingdom. We speak of "the Christian nations" because in certain countries Christianity is the prevailing religion; but, in reality, the world has never seen a Christian nation, a nation whose government, laws, customs, moral standards, relations to other nations, and treatment of them truly and adequately represented the mind of Christ. Some nations are more nearly Christian than others, and some are far more nearly Christian than they were a century ago, and this gradual permeation of a nation's life with Christian principle and sentiment is part of the growth of the kingdom.

The intensive growth cannot be considered wholly apart from the extensive. As we have already noted, when the divine life approaches perfection in an individual or a society it has power to impart itself to those without it, and thus promote extensive growth.

The two parables cited illustrate, severally, these two kinds of growth, and it is interesting to note the distinction, but the really important fact is that in both our Lord teaches that his kingdom is to grow. He spoke them to encourage his disciples. And he wanted them to learn that the kingdom would not come suddenly, by a mighty revolution, nor by leaps and bounds, but by a gradual process of extension and improvement.

This great truth is more plainly taught by the parable of the Growing Grain. This is given by Mark alone and is as follows:

So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he sendeth forth the sickle, because the harvest is come (Mark 4:26-29).

This parable is sometimes interpreted as though the purpose of it were to set forth the mystery of life and growth. The words "he knoweth not how" are supposed to be the key of it. This is certainly a great and important truth. The nature of life is an insoluble mystery. No one has yet been able to give an adequate definition of it. No one can tell definitely why a seed grows and a grain of sand does not. Nevertheless, we know that life is a reality. We know there is a difference between dead things and living beings. The farmer "knoweth not how" his seed grows, but he confidently expects it to grow and to pass through the various stages of maturity. He knows when his plants are alive and when they are dead. The spiritual life is even more mysterious, but we may not, on that account, deny its reality. Jesus said that the work of the Holy Spirit in imparting it no man can understand; at the same time it is a real work, and wonderful in its results. A vast

realm of truth opens before us here, suggested by this parable, and it would be fascinating to explore it as far as possible; but it is not the central truth of the parable. It is, rather, a secondary or incidental truth, suggested for the sake of emphasizing the main truth.

The main fact presented here is that a seed grows according to its own law and it is impossible to change that law. One cannot make a grain of wheat spring up, mature, and bear fruit in an hour, no matter what efforts he may put forth. The magician or fakir pretends to make a plant grow from a seed and blossom in a few minutes, and so deceives our senses as to make it seem that he does it; but we know very well that, in reality, it is an illusion. So sure is the farmer that the seed must have its time that, having sown it, he sleeps and rises night and day—that is, gives it no attention, but goes about other business, confident that, in due time, nature will produce the harvest. He is not indifferent; his hopes are bound up in that growing grain, but he knows that he cannot hasten its growth. When the time comes for action he is ready for action, but he will not send forth the reapers prematurely.

So is the kingdom of heaven on earth, whether it be in the individual life, in a community, in a nation, or in the world at large. Christian growth is not steady and uniform. There are crises in every Christian experience when we seem to make

great progress in a single day, and there are years when we seem to stand still or even to retrograde. Such variations find their counterpart and illustrations in the growth of grain. A season of drought may bring it to a standstill for many days; then copious showers and warm sunshine make it spring upward with amazing rapidity. But the transformation of character, the attainment of holiness, is a slow process, and goes on in most Christians more uniformly than they think. The crises are culminating hours for which long preparation has been made by the Spirit and the providence of God.

Men are so constituted that improvements in communities and nations can be made only by slow growth. Even a church, a society all of whose members are supposed to be Christians, rises slowly from imperfection to a more perfect state. But a community or nation is necessarily a mixed society, and the wicked retard the good which the righteous would promote. The kingdom of heaven on earth is subject to the laws of the human nature. As the farmer casts his seed into the ground, so the gospel of the kingdom and the power of the Spirit are flung into human society, and there they must work according to the conditions they find. They must first take effect upon the souls of individuals, producing in them Christ-like character, and then manifest their power in ennobling the ideas, the laws, the customs, the literature, the art, and the institutions of society.

An attempt to force the growth by some other method is as vain as the magician's effort to make a plant grow in an hour. A few onlookers may be fooled, but in the end there is no good result. When Constantine's decrees made Christianity the State religion of the Roman Empire its friends thought it had achieved a wonderful triumph; but judicious students of history now realize that it retarded rather than promoted the progress of the kingdom. Charlemagne conquered the Saxons and forced them in droves to receive the ordinance of baptism, and thought in so doing that he was advancing the kingdom, but in reality he was perverting and hindering it. The Puritans in England and New England thought to establish a Christian nation by depriving the ungodly of citizenship and forcing rules of conduct upon all; but the attempt was futile, and, when they saw its futility, they returned to the legitimate business of Christians, the formation of holy character in individuals and the generation of righteous public sentiment.

The plant grows according to its own law, and he who meddles with that law, however pure his motives may be, does harm rather than good. The different stages—the leaf, the ear, and the mature grain—must follow in their proper order. No community passes by a single leap from the wickedness of the world to the holiness of heaven. The prophet's faith foresaw a time when a nation

should "be born in a day," but not a time when it should grow to maturity in a day. Such a day will never come. If every person in China could be soundly converted to Christ to-morrow it would take a hundred years for China to become a Christian nation. They would bring with them into the kingdom results of thirty centuries of paganism, and to shake them off and transform themselves into a Christian State in one century would be an achievement more wonderful than any the world has yet seen. In this parable Jesus said to his disciples in effect: "Never despair, be hopeful it will grow; but, at the same time, be patient, wait, give it time, and the kingdom will appear in full maturity."

For the sake of clearness we may epitomize in a few sentences the teaching of our Lord in these three parables. The kingdom of heaven will grow from a small and insignificant beginning to world-wide extension and power. It will have both extensive and intensive growth, the former consisting of additions to the number of Christ's disciples with their powers and possessions, and the latter meaning the perfection of individuals and communities in the Christian life. This growth will be according to established laws, which no servant of Christ should try to pervert or disregard, and, human nature being what it is, no one should expect the sudden perfecting of the kingdom.

As already intimated, there may be crises in this progress. They are the way-marks of history and

worthy of careful consideration. Some of them are the destruction of Jerusalem, indicating the divine purpose to abolish once for all the Jewish system of worship; the Reformation under Savonarola, Huss, Wycliffe, Luther, Zwingli, and Knox, which was like a second conversion of Christendom from paganism; the Puritan movement in England, which remarried morality and religion, and the modern revival of interest in foreign missions, which is bringing a neglectful church back to its primary duty. They indicated stages of growth, but none of them meant the consummation of the kingdom or the end of the world. There will be similar crises in the future, but let no one suppose that they will signify that the Lord is about to finish his redemptive and transforming work for the race. The kingdom grows, slowly, gradually, we "know not how," but we may be sure that it grows and will fill the earth.

A brief glance at the relation of the rate of growth to the right use of the appointed means for the promotion of the kingdom must complete our discussion of this subject. No one should infer from what has been said that the progress of the kingdom cannot be accelerated by the diligent and faithful use of the proper means. Going back to our Lord's illustrations from the mustard and the wheat, we may remind ourselves that back of the growth of the plants are the preparation of the soil and the planting of the seed. These are the human

factors. Paul plants and Apollos waters. And it is possible for the farmer to cultivate a wider area and sow more seed. The growth of the plant is according to its own law, but the quantity of the seed and the size of the harvest are not divinely limited.

Christ has ordained that human effort shall have a part in the growth of the kingdom. This effort is to be put forth along certain lines prescribed by the King. To secure growth of the extensive sort he commanded the preaching of the gospel to them that are lost. His servants are to go everywhere proclaiming the good news of salvation. In the words of our Lord himself, they are to "make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19). In the graphic language of Mark the commission begins: "Go ye into all the world and preach the gospel to the whole creation" (Mark 16:15).

It is hardly necessary for us to consider at length what is meant by the "gospel" and by "preaching." The gospel assumes that men are alienated from God, blind servants of Satan, depraved, wicked, lost, and comes to them as "glad tidings," as the "good news" that God loves them, that he has given his Son to die for their sins, that the Son lives and offers them eternal life, that he is the Deliverer from bondage, sight to the blind, food for the hungry, water for the thirsty, rest

for the weary, strength for the aspiring, and wisdom for the perplexed. The gospel sets him forth as all that the soul needs to enable it to find God and to live in him a holy, happy, and useful life. It includes the offer of heaven to those who repent and believe, but it means much more than that. It is sometimes spoken of as "the gospel of the kingdom," and that implies that it is the "good news" of "a new earth wherein dwelleth righteousness." It is the gospel of human brotherhood, as well as of reconciliation to God. Precious as the gospel is, great as is the world's need of it, and imperative as is our Lord's command to preach it, it must be confessed that during a large part of its history the professed servants of Christ have been strangely and criminally neglectful of this work.

The reasons for this neglect are many and various. During some periods they have forgotten the gospel and turned aside to force and political intrigue and forms and ceremonies. Losing their sense of its value and losing faith in the divine promise to make it "the power of God unto salvation," they almost ceased to proclaim it. Sometimes they have been so busy contending over matters of doctrine and church government that they have had little thought for the lost world and its need of the gospel. Sometimes they have been strangely obsessed with false notions about the relation of human effort to the Lord's redeeming

work and have thought they could leave it all to him. Again, they have thought that pagans were incapable of receiving the word of God, and becoming true Christians, thus showing that they have lost confidence in their King. In modern times many professing Christians neglect the work of evangelization because they are selfish, worldly, covetous, cowardly, or unbelieving. This alone can account for the fact that in our most evangelical churches not more than one member in ten takes any real interest in the proclamation of the gospel to the pagan world and very little in the proclamation of it to their lost friends and neighbors. We ask why the extensive growth of the kingdom is so slow—why in nearly twenty centuries it has not become world-wide. The reason is to be found in the neglect of the King's subjects to use their power and opportunities to preach the gospel.

The intensive growth of the kingdom is also dependent upon human effort. The main provision for this is stated by our Lord in the command, "teaching them to observe all things whatsoever I commanded you" (Matt. 28:20). This is an important function of the regular ministry, but others may engage in it. Paul wrote to Timothy, holding at that time the important pastorate of the church at Ephesus: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach

others also"(2 Tim. 2:2). The meaning of this seems to be that Timothy was to select from the members of his church competent men who should, after having been themselves carefully instructed, teach groups of other members not so far advanced in knowledge of Christian doctrine and life. They would fill substantially the same office as our modern Bible-class teacher. In the letter to the Ephesians Paul writes of "pastors and teachers" in a way to indicate that both functions might be fulfilled by the same person. In some conditions, for example, in pioneer missionary work, evangelists would be obliged to teach their own converts.

It is evident that the King emphasized the importance of teaching and made abundant provision for it. Now this teaching may be much or little, faithful or false, integral or fragmentary, careless or painstaking; and when the teaching is perfect, obedience to it may be partial or complete.

During long periods in the history of Christianity there has been very little teaching of any of the precepts of Christ. At other times, at least in some divisions of the church, the teaching has consisted almost wholly of theological doctrine, as though a correct creed were the only essential. There has been a great deal of false teaching, the opinions of men being substituted for the words of Christ. Nearly always the teaching has been fragmentary and one-sided. For example, much of the instruction has seemed to proceed upon the assumption

that Christianity consists wholly in our being right with God, while the social side of our religion, the side which makes it just as essential for us to be right with our fellow-men, has been generally neglected. This accounts in part, if not wholly, for the slight influence which Christianity has had in the past upon social, industrial, commercial, and national life.

It is evident that the intensive growth of the kingdom may be accelerated or retarded by our efforts or our neglect. Both personal and communal growth will depend upon the quality and amount of teaching the disciples receive and upon their attitude toward the truth when they have learned it.

There are also divine means of promoting the growth of the kingdom. The spiritual life with which it starts in every soul is from God and came down from heaven in the person of Jesus Christ. "In him was life, and the life was the light of men" (John 1:4). "I am come that they might have life, and that they might have it more abundantly" (John 10:10). "I give unto them eternal life" (John 10:28). This life is imparted to the soul through the operation of the Holy Spirit. It is not left to itself, but is fostered and developed by the same Spirit. He is our enlightener, revealing to us the truth as it is in Christ and giving us insight and power to apprehend spiritual things. He is our helper, enabling us to resist

temptation and to achieve success in Christian life and effort. He is our sanctifier, cleansing us from the pollution of sin and building us up in true holiness by immediate exercise of his power as he dwells in us. But this work of the Spirit in transforming disciples into the likeness of Christ is in a measure subject to the will of man; else why are we warned not to "resist," nor to "quench," nor to "grieve" the Spirit? We are always free to disregard the conditions of growth, whether the means of growth be divine or human. Thus we may retard or accelerate the progress of the kingdom.

The power and grace of God are exercised in evangelization. As the word is preached, the Holy Spirit alone can convict of sin, reveal to sinners their need of a Saviour, and present the dying and risen Christ as able to supply that need. He is always willing and more than willing to work in saving the lost; and yet, so far as we know, he works only in connection with the proclamation of the gospel. That intensive growth of the kingdom which consists in an ever-increasing loyalty of the subjects to their King must keep pace with the extensive growth; or the growth will not be solid and lasting, and thus the divine power in redemption is in a measure limited by the human will. *not so* God will always do his part. He is ready to answer the prayer, "Thy kingdom come." If the seed is sown he will make it grow and pass through

the various stages to maturity and a bountiful harvest. "I planted, Apollos watered; but God gave the increase. . . For we are God's fellow-workers" (1 Cor. 3:6, 9).

If the power is of God and he works for the world's redemption why is not the growth of the kingdom more rapid? Human unbelief, selfishness, and self-will limit the application of divine grace and the exercise of divine power. The great weakness of medieval and modern Christians has been that they have not claimed and used as they might the power of the Holy Spirit, both in evangelization and in the development of character. But in spite of all the imperfections of our work the kingdom grows and will grow till it fills the earth. Jesus taught his disciples never to despair, always to hope, though the growth might seem slow. At the same time we are under obligation to accelerate its growth by a faithful use of the right means.

V

THE CODE

EVERY nation has laws for the government of its people. These laws define the relations between the ruler and his subjects or between the State and its citizens. They also define the relations of the subjects or citizens to one another prohibiting offenses and prescribing duties. Where the government is despotic the laws are few and express mainly the will of the sovereign. As liberty increases and the people take a larger part in their own government the number of laws becomes larger and the laws of our Nation and its States fill many volumes. The laws of a free people express the will of the governed and are framed by mutual agreement. It has been found that personal liberty must be restricted within the limits of due regard for the rights of others. In order that a law may be of value it must include a proper penalty for its violation.

As a rule, codes are of slow growth. In a primitive state laws are few and simple, but as civilization advances and becomes more complex new laws are framed for new conditions, and old laws that are no longer suitable are modified or repealed.

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universality of its application to the conduct of life. In this respect it is unprecedented. There is no sign in the Old Testament nor in any other writing that before Jesus any teacher of ethics made love the all-inclusive law for the regulation of conduct and the all-sufficient motive of every choice and action. That is precisely what he did, and in so doing proved himself the most profoundly philosophic teacher the world has known. His disciples have been slow to apprehend his purpose and yet slower to fulfil it; the world has neither apprehended nor accepted it; it is therefore incumbent upon those who have gained some inkling of it to give his plan the fullest possible exposition and the warmest possible advocacy.

Our first effort will be to show how universal he made this new law. It governs the relations between the King and his subjects. The law he gave was "as I have loved you that ye also love one another" (John 13:34). A little later in his ministry he added: "As the Father hath loved me, so have I loved you" (John 15:9). He proved his love for us by his ministry, by his sacrificial death, by his high-priestly intercession, by the gift of eternal life, by the gift of the Spirit, by being our helper, and by all his works in our behalf as we day by day live in him. His demand for our love is very emphatic. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is

not worthy of me " (Matt. 10: 37). And he makes it very plain that the love he requires is not mere sentimentality, but a love that leads to the dedication of all our powers to his service. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14: 21). Such is the general tone of his teaching on the relation between himself and his followers. It is all love.

That was certainly a new idea. It had not been expected of kings that they would love their subjects and it had never been the fashion for them to show such love. In the Old Testament there is no sign that love of this sort had ever been thought of by kings or subjects. When the Lord appeared to Solomon at the beginning of his reign and gave him his choice of gifts, the best he could ask was "wisdom and knowledge," and the Lord approved and applauded his choice. Probably that was as high as human nature in the shape of a king could reach. That he should have asked for love to his subjects would have been too much to expect. All the commands and precepts to other rulers are to the effect that they should be just and fair in their government. Concerning that world whose life is not reflected in the Scriptures Jesus said, "Ye know that the rulers of the Gentiles lord it over them" (Matt. 20: 25), and history more than justifies that statement. They

have, with rare exceptions, acted on the assumption that they held their positions for the express purpose of lording it over their people. They have not combated the idea that a king should give his people love and service; they have never thought of it. In this respect our King is unique and his love proved for us, since he also has wisdom and power, and makes us sure that he will rule his people with regard solely for their highest interest. This is the ground on which he claims their loyalty.

It is a new thing for subjects to love their king. In the kingdoms of this world they have generally feared him; they have been trained, generation after generation of them, in the belief that it was a crime to be disloyal to him; sometimes they have had a kind of devotion to him and enthusiasm for him as representing their cause or their country; occasionally they have been able to respect and honor the man as well as the office, but very rarely have they loved him. More often he has been hated by his subjects, as tyrants and oppressors deserve to be hated, and has preserved his throne and his life by the sleepless vigilance of those employed to guard his person. But our King has no subjects who do not love him. Such a subject would be inconceivable, since love for the King is made by himself the essential condition of admission to the kingdom. He demands our supreme love, he deserves it, and he gets it.

The reasons for putting our relations to him on this basis are obvious. Supreme love to him makes obedience to his commands easy and spontaneous. "If ye love me, ye will keep my commandments." Obedience is both a test of love and an outgrowth of love. Supreme love to Christ makes labor for the advancement of his kingdom a delight and sacrifice for his sake a joy. Love alone can enable one to deny himself, to take up his cross daily, and to follow Christ. In his heaviest labors and severest trials the true subject can say with Paul, "the love of Christ constraineth me" (2 Cor. 5: 14), for the consciousness of his great love for us kindles responsive love in us until we rejoice in suffering for his sake. The alabaster cruse of selfishness is broken and the precious ointment of a redeemed and consecrated life is poured out upon him when love swells in our hearts. Love is insight, and by this power alone can we understand Jesus and enter into sympathy with him in his plans and labors for humanity. Love will keep us in fellowship with him and so we shall grow into his likeness. Ah, truly, Jesus displayed supreme wisdom when he made love the basis of his relations with his subjects.

Love is also the law by which the relations of subjects of the kingdom to one another are to be controlled and directed. "A new law I give unto you, that ye love one another." Other teaching of Jesus implies that this love is not limited to the

Christian brotherhood, but should be extended to all men: "But I say unto you, Love your enemies. . . For if ye love them that love you, what reward have ye? Do not even the publicans the same?" (Matt. 5:44, 46.) However we may interpret this and however such love may differ from that which Christians feel for one another, it is plain that love is to control all our purposes and actions in our relations to others. The King has made it the general law for the government of his kingdom on earth.

The reasons for this do not lie on the surface, but they can be discovered. The law of love supersedes all prohibitive legislation because, as Paul says, "Love worketh no ill to his neighbor; love therefore is the fulfilment of the law" (Rom. 13:10). Most of the Mosaic laws and most laws of human enactment are prohibitive. Men are so prone to injure others in person or in property or in rights and privileges, that our law-books are full of "Shalt nots." Murder, assault, robbery, theft, fraud, deceit, oppression, slander, abuse, neglect, and many other forms of injury are forbidden under appropriate penalties. Almost as numerous as these personal wrongs are the injuries which the wicked or the careless may do to society, to the community, or to the State, and which are forbidden by law. Our statute-books are a sad commentary on human depravity. They indicate that in his social relations man's greatest need is to be protected from his fellow-men.

But for him who receives and obeys the law of love all this prohibitive legislation is swept away. So long as he loves his fellow-man he can do him no intentional harm. He will not wrongfully deprive him of life, or property, or opportunity, or reputation, or happiness. He will not entice him into evil ways nor pierce his heart through those he loves. A moment's thought will show how this applies to every human relation. When the members of a family truly love one another some do not increase the burdens of others by neglecting their own duties; they do not nag or scold or brow-beat one another; they do not trample upon one another's rights because in the home they can do it with impunity. If I truly love my neighbor I do not waylay and shoot him; I do not set his house on fire; I do not steal his unprotected property; I do not cheat him in a bargain; I do not tempt him to engage in any evil practice or to form a vicious habit; I do not malign him or publish abroad his faults. I do not flirt with his wife or try to get her away from him. I do not turn his children against him or entice them into evil ways. I do not interfere with the free exercise of any of his rights.

If a man's life is controlled by love he is a brother of all women except his own wife and daughters. If a woman's life is controlled by love she does not tempt any man from the path of virtue; she does not make her husband's life hard by

extravagance and frivolity; she is not contemptuous or cruel to women in humbler circumstances than her own, not even to fallen women; she does *all falls* not stab with her tongue the hearts of her acquaintances. If I love my fellow-men I will not engage in any kind of business that will do them injury by gratifying their unholy appetites and passions. One who loves another can in no way tempt that other to do himself harm. If one loves his fellow-men as Jesus requires, he cannot look with contempt upon any man, no matter what his race or color or condition may be. It will be seen at once that the prohibitions of love do away with all the crimes and wrongs wicked or selfish or careless men perpetrate upon their fellow-men.

But love is positive and the well-doing which grows out of it is more important and more worthy of discussion than its prohibitions. When we love others we do them all the good we can. Where love prevails there is no need of laws requiring the performance of duties. Consider what it would mean in all human relations. Husband and wife would each strive to make the burden of the other as light as possible, to cheer each other with words of sympathy and praise, to do acts of kindness that would express their love, and to make each other happy and good. Parents would labor and sacrifice to provide for the physical, mental, moral, and religious needs of their children, not indulging them as do the weak and sentimental, not tyrannizing

nizing over them as do the selfish and hard, but training and disciplining them that they may become lovers of their King and efficient workers in the kingdom. Children brought under this law would not consider it irksome to honor and obey their parents and would think of the happiness of those to whom they are so heavily indebted.

If I love my neighbor, I shall not only abstain from doing him harm, but shall do him positive good. Love is an active principle; it is not proved and manifested by neglect. If he is not a Christian I shall try to lead him to Christ, and I can do him no greater favor; if he is ignorant I shall teach without humiliating him; if he is poor through his own fault I shall try to show him a better way; if his poverty is not his fault I will try to find him more remunerative employment or to put profitable business in his way; if he is in trouble I shall minister to him according to my ability; if I sell him property I shall not take from him more than it is worth; if I buy from him I shall pay him full value for what he sells; if I see his life, property, reputation, or family in danger I shall protect him to the full extent of my power; I shall judge all his conduct with charity and praise him when he does well.

If I love my employer, as I must under this law, I shall give him fair work for my wages and more if I can without injury to myself. If I love my employee, I shall pay him as large wages

as my business will warrant. I shall, so far as possible, protect him from accident and disease and all physical injury. I shall take an interest in the social, moral, and religious welfare of himself and his family and do what I can to promote it, and I shall treat him as a man, having equal rights with myself. If two men who love each other are competitors in production, manufacturing, transportation, or trade, each will strive to help the business of the other so far as he can without injuring his own. "Love worketh no ill to his neighbor." "Look not every man to his own things." Love sweeps away all caste, all class distinctions, all assumptions of superiority on the grounds of birth or wealth or position. Love is courtesy, kindness, humility, willingness to serve, and no person who loves another can humiliate him or rob him of his rights or narrow his privileges. In a kingdom of love there must be absolute democracy among the subjects. Whatever tends to create or maintain an aristocracy, an inequality of privilege and power, is antichristian. "Let the brother of low degree glory in his high estate; and the rich in that he is made low" (James 1:9, 10); that is, that both are put upon one level, for love is greater than pride and arrogance, and a man may well rejoice who has gained it.

If one is controlled by love he will do all he can to make good conditions and circumstances for his fellow-men. This is Christian love in

the form of public spirit. It is the love which moves us to improve the social condition of our community, State, or nation. It makes one feel that he does not live unto himself alone, but that in being a good man he makes a better world. It incites one to the support of all good institutions like the family, the church, the school, the university, the hospital, and the public library. It makes one a good citizen, a man who votes for good law-makers, faithful executives, and just judges. He who loves his fellow-man cannot be indifferent to the welfare of his State or nation, because he sees how large a part civil government plays in the progress of humanity.

Christian love is broad in its application. The patriotism of a true follower of Christ is not the kind which makes us hate or despise other nations or desire that we may outdo or conquer them; it is rather that love of country which desires and seeks the highest good of our own country while at the same time we rejoice in the progress and prosperity of others. It is that love of our own nation which enables us to see its evils and strive to remove them, to see its good and labor to foster it.

These examples of the workings of the law of love are sufficient to make clear our Saviour's plan and purpose when he established it as the all-inclusive law of his kingdom. Would an honest and thorough effort to obey it leave one free to

care properly for his own interests? Our Lord said, "Thou shalt love thy neighbor as thyself." That implies that we may love ourselves; that, indeed, self-love is a duty. Every man's first responsibility is for his own soul. He can care for that as no other can. He must care for it because no other can. His own moral and spiritual nature he must cultivate to the utmost. When he comes to intellectual or esthetic culture there may be conflict between his own needs and his obligations to others. For example, a young man may be obliged to forego the advantages of a university course in order to do his duty by his parents, and a mother may have to give up reading and art and even social privileges that she may care properly for her children. Certainly one may provide for his own bodily needs; if he does not, some one else must. It is reported that some disciples of Tolstoy work without compensation on the lands of others, receiving food and clothing as they may be needed from any one who chooses to give them, thinking that they are thus obeying the law of service. This is altruism run mad. It is a surrender of personal rights for which there is no demand in the Christian law of love. If generally practised it would tend to social and industrial confusion.

The necessity of making a broad application of the law of love does not free one from the obligation to provide for his own family. This primary obligation rests upon the fact that the family is a

divine institution, and God has made parents responsible for the welfare of their children. This law is written in the book of nature and has never been repealed.

Self-love must not be confused with selfishness. God never requires of us any sacrifice or any service which is not consistent with self-love. In fact, the ability to love and serve and sacrifice is the highest good we can gain, and the more we acquire of such ability the more truly are we blessed and prospered.

Is the law of love workable in a world of selfishness and sin? It has never yet been tried so extensively that we can answer from observation and experience. We certainly ought not to reject it as an impracticable law till we have given it a fair trial. There are at least two reasons why men fear it. One is their natural selfishness. The other is their failure to understand its workings. Selfishness, enmity, strife, revenge, competition, emulation, have so long and so universally prevailed in the world that men seem to think that political, social, and business life cannot go on without them. They seem to think that if any one undertook to live by the law of love he would speedily become the prey of evil-minded people and be destroyed or forced to lead a miserable life. They feel that it might work very well in heaven, where everybody is good, but that it would not work at all in "this present evil world." Even the disciples of Christ

feel that they must wait till the world is better before they dare try it as a general law of life.

In subsequent chapters of this book we shall try to elucidate this problem and to show how the law of love will work in the different departments of human life. But it is desirable, to say at this point that we ought to try and understand the law and its workings. According to this law, in everything we do that affects in any way our fellow-men we are to consider their welfare. This enables us to interpret some of our Lord's teaching that otherwise seems puzzling. For example, Jesus says, "Give to him that asketh thee" (Matt. 5:42). Does that mean that I am to give money to a habitual drunkard when I expect he will use it to buy drinks? Does it mean that I am to put a revolver into the hand of a man who has a purpose of murder in his heart, but is without a weapon? Does it mean that parents are to give things injurious to their children just because they ask for them? Nothing of the kind. How, then, am I to interpret it? By the law of love. Give when your gift will be a blessing to the recipient and only then; otherwise you are not giving in love.

A similar limitation must be put upon our attempts to serve others. It is possible to injure people by doing too much for them. We have often seen members of a family made selfish and lazy by the self-sacrificing and devoted labors of other members. It is easy to pauperize people and

destroy their self-respect by unwise gifts. Even in the matter of physical violence love may be vitiated until it becomes sentimentality. Tolstoy would have civil government abstain from the punishment of criminals because Jesus said, "Resist not evil." If we had to choose between Tolstoy's theory of non-resistance and Russian administration we might prefer the former, but we are forced to no such alternative. Because in that country officials, high and low, are often criminals it does not follow that all criminals should go unpunished. Such a course would be unfair to the victims of crime and would surely cause the multiplication of criminals of all classes. *not legally*

It is plain that Jesus referred to personal matters. His thought was: Do not let the evil of others provoke you to evil. Do not be revengeful. Do not retaliate when you are wronged. Better suffer repeated injury than to do that. Continue to love the one who does you injury; heap benefits on him; perhaps you may win him from his evil ways. Never despair of any man. At the same time he warns his disciples that there are men who are like dogs and swine and who are to be treated according to their character. Christians are to love all men, but they are not to treat all alike, and if one were sure that rebuke or chastisement or deliverance to the officers of the law were the best thing for an offender, that would be the treatment which love would compel us to give him.

Of course, it should be understood that one might love others even according to the Christian standard and still be in need of instruction concerning his duties to them. Love is not an immediate and complete cure for ignorance. Many people injure others or fail to serve them as they might though their intentions are of the best. This needed instruction cannot all be given by parents in the home nor by the Christian teachers in the church nor by teachers in the schools. Some of it must come from the State in the form of wise and just legislation. One great purpose of good laws is to educate people of the lower moral orders up to the standards which the best have set for themselves. Moreover, so long as there are people in the world who are disposed to injure others, prohibitive laws will be necessary. So long as there are people who are disposed to neglect or shirk their duties to others, laws of compulsion will be necessary. The time may never come when laws of either kind can be wholly abolished. But all civil laws of both kinds should be so framed as to make it clear that violations of them are evil and deserve punishment because they are transgressions of the divine law of love. As the kingdom advances and its influence becomes more pervasive all offenses against our fellow-men will be estimated by the public mind and judged in our civil courts as great or small according to the degree in which they do violence to this great law.

This discussion has brought us to three conclusions which may be stated in a few words: First, Christ the King made the law of love the general, all-inclusive law of his kingdom. This law governs the relations of king and subjects and the relations of the subjects to one another. Secondly, we should not reject this law as impracticable until we are sure we know its meaning and have given it a fair trial. Thirdly, we should not reject it because it goes counter to the selfishness of human nature. If God, the Creator and Ruler, has appointed him to be King, if he is worthy and if he has earned the right to rule, he must be the lawmaker of his kingdom. Our part is but to understand and obey. And a fair trial will convince the world that our King is supremely great as a lawgiver.

VI

JOY AND GLADNESS

THE people of every nation and tribe have their games, sports, and other means of amusement and recreation. All classes and conditions, the old as well as the young, the poor as well as the rich, feel the need of fun and diversion. In this country, besides the games and sports in which all participate according to their taste and ability, thousands of men and women are engaged in the business of affording amusement to others by means of entertainments, and millions of dollars are invested in the business. Some of these forms of diversion are beneficial and elevating; others are baneful and degrading. There is no need that we should give an extended catalogue of these various forms of amusement; neither is it our purpose to discuss their character and label some "good" and others "bad." Just now our effort is simply to call attention to the almost universal and apparently insatiable desire for fun and diversion. The desire seems to grow stronger as civilization becomes more complex and life more strenuous, and the man who can make the people laugh or excite their wonder or arouse them to a frenzy of

enthusiasm over a "sporty" contest is the man of popularity and affluence. People are willing to pay the very highest price for exciting and sometimes dangerous amusements.

The universality and strength of this desire indicate a deep need in human nature. Like every other desire or appetite, it is likely to be abused and the gratification of it carried to injurious excess, but the desire exists. And since this is true it is very natural to ask what pleasure does the kingdom of heaven offer to its subjects? It is beyond question that our King wants his subjects to be happy. Early in his public ministry he made the announcement that he had been anointed by the Spirit to preach good tidings to the poor, to proclaim release to the captives, and recovering of sight to the blind, to bind up the broken-hearted, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord (Luke 4: 18, 19), or the year of jubilee. Surely this is a message of gladness. The Sermon on the Mount is his most formal statement of the nature and purposes of his kingdom and this sermon begins with a remarkable declaration of the conditions of blessedness. It is common with him to describe his kingdom as a "wedding" or a "great supper," where there are feasting and social delights and the usual forms of entertainment like "music and dancing," and to invite the people to come into the kingdom as a rich and generous host in-

vites favored guests to his house. Plainly his plan and purpose are to make his subjects happy.

And in this he was not only loving and beneficent, but also truly and deeply philosophical. He saw that poor, depraved human hearts need a bait to entice them into his kingdom and offered it in this promise of happiness. But his thought was far deeper than that. He calls his people to strenuous service and he knew that no one can do his best work while he is unhappy. To call out the best that is in one, to develop his powers, and to make him efficient in service he must be happy in his relations and happy in his work. This is a great law of human nature. It is true even of physical labor; it is more true of mental toil; it is still more true of spiritual service; for in that the heart must be engaged. He who would toil long and hard and successfully must have a perpetual song in his heart. Jesus knew that better than any other "captain of industry," and so he made abundant provision for the happiness of his people.

What are the pleasures of the kingdom is, therefore, a legitimate inquiry. Our effort to answer it will be facilitated by dividing pleasures into social and personal and considering them in that order.

I. Social Pleasures of the Kingdom.

Man is a social being. In no respect can he live a true human life apart from his fellows. The

highest development of his powers—indeed any development worthy of the name—is impossible in solitude. And when he seeks amusement or diversion he finds the company of others equally essential. There is, we believe, a game called “solitaire,” but it is difficult to see how one could get any pleasure from it. One who would resort to such a game must be hard pushed for means of passing his time. He probably would not if companions were at hand. Man’s social instincts come to the front and demand recognition when he is in pursuit of pleasure.

1. In discussing this subject we may properly consider some social pleasures which have only a remote relation to the kingdom of heaven on earth, but which spring from sources which the establishment of the kingdom will not destroy. It will not interfere with any legitimate social pleasure. All means of pure and lasting happiness which the providence of God or the ingenuity of man has given us are at the disposal of subjects of the king. Earth has no higher joys than those of the family life. God “setteth the solitary in families,” and the kingdom of Jesus sanctifies and ennobles the relation. The love and trust, the kindly ministrations, the sweet associations, the sense of security, the community of interests, and the rest and comfort of a Christian home are among the choicest pleasures that man can enjoy. In a home where there are children there should be large provision

for play, and parents may well spend considerable time playing with their children.

Social life in its multitudinous forms is a great source of pleasure which may be enjoyed by the Christian if he stops short of waste of time, dissipation of energies, and promotion of vice. The coming of the kingdom will revolutionize many of our social customs, but it will increase rather than lessen the amount of social life. Conversation that is uplifting and informing; literary, historical, scientific, and sociological pursuits by people in groups; or engaging in reading or music or games by companies may all be legitimate sources of pleasure. Organized societies, clubs, fraternities, and sororities, if they are not aristocratic and exclusive cliques, if they exist for the improvement of their members, and if they do not absorb time and money which should be used for the general good of humanity, may be sources of enjoyment not subversive of the principles of the kingdom.

Sports, games, and entertainments which refresh the mind or recreate the body, that give pleasure and at the same time fit one for more and better work are blessings which no one should refuse to use within reasonable limits. They may be abused, as carried on among worldly people they generally are, and professing Christians are too often swept along with the world in their passion for them; but we are so constituted that we need them, and they are not to be altogether condemned and elim-

him and will manifest myself to him" (John 14: 21). If his word is true this fellowship is a reality and a blessed privilege. It is the first and best of all the social pleasures of the kingdom.

But there are many forms of social pleasure for the subjects of the kingdom in their relations with one another. They take great delight in public worship when together they lift their hearts and voices in prayer and praise. In the scenic representations of heaven which are given in The Revelation—representations intended to set forth the nature of the kingdom of heaven on earth as well as the heaven of the future—we see many great throngs of redeemed saints praising God. So highly is this privilege esteemed among the saints of the earth that when unjust and cruel governments, at the instigation of pagan priests or an apostate church, have forbidden such gatherings they have been held, in defiance of human law and in scorn of imminent danger of death, in caves of the earth or in mountain fastnesses under a wintry sky. Such were the meetings of the early Christians, and later of the Waldenses, of the Huguenots, of the Scotch Covenanters, and of the English Puritans. True Christians have always regarded it as a precious privilege.

There is great pleasure in the social study of the word of God in classes for the purpose or in general meetings of a church. In such study all may contribute something to the general edification.

to occupy one while he sits in the other, and thus they converse with each other on the great matters of Christian doctrine, life, and work. How uplifting, helpful, and comforting is such fellowship! Our great King is gracious and condescending; the subject is honored and exalted. He admits us to the closest intimacy. "No longer do I call you servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you" (John 15:15). The secrets of his kingdom, its truths, its nature, its laws, its plans, its relations to all phases of human life, he tells to his people.

To solve the problems, to unravel the perplexities, and to decide the questions of life we need more than human wisdom, and he is our infallible Counselor. Our hearts fail us often—burdens and cares and temptations break down our courage and our hope—but we never go in vain to our Friend for cheer and comfort. One of the glorious facts prophesied concerning him was that in the long battle against sin and wrong and misery in the world, "He shall not fail nor be discouraged, till he have set judgment in the earth" (Isa. 42:4). With his perennial courage and strength and joy and hope he heartens us and enables us to go steadily and cheerfully on in the Christian course. It is the sweet fellowship of love. "He that loveth me shall be loved of my Father, and I will love

his disciples. How the letters of Paul palpitate with yearning for the sympathy and prayers of the Christians in the churches to which he writes! But if the soldiers of Christ stand shoulder to shoulder, or march in step; if every one can truly say to his neighbor, "My heart is as thy heart in this matter," there is great joy in the conflict, though it be long and arduous. Nothing tends more strongly to make one feel that life is worth living—nothing feeds the soul with sweeter food—than the consciousness that he is devoting his energies to the advancement of a worthy cause. And this pleasure is multiplied manifold when others share it with us. Then it rises to the level of the very highest that the kingdom affords.

These are hints concerning some of the social pleasures of the kingdom. It is time for us to give our attention to its

II. Personal Pleasures.

The rule laid down with regard to the enjoyment of pleasures not originating in the kingdom holds good in this case. It must be remembered that the kingdom is very broad and touches every phase of human life. Our King came not to destroy life, but to save it; not to mar and curtail life, but to broaden and deepen it. He does not deprive us of anything susceptible of a good use, but shows us how to use it. As a growing tree sends out its roots into a wider and wider area of soil

and gathers nutriment from it, so Jesus enables his disciples to appropriate all things they touch and transform them into means of growth and agents for the extension of his kingdom. Thus personal pleasures that might be worldly to the selfish heart may be sanctified to good uses and still remain pleasures. The intense delight that a cultivated mind takes in good reading is lawful. To live with the great authors of histories, biographies, essays, orations, books of travel, of science, and of philosophy, poetry, fiction; to think their thoughts after them, to see with their eyes the scenes of the past or the pictures of the imagination, to look upon their heroes, the "forms immortal" moving on the stage, to have one's heart thrilled with the memory of great deeds, and to revel in the beauties of language, the fitting word, the happy turn of phrase, the illuminating simile, the charming anecdote, the apt quotation, the logical order, and the just conclusion, is a pleasure which few in this world surpass. Who can believe that it is forbidden to the subjects of the King?

The esthetic sense, the love of beauty, and the power to delight in beautiful objects is a divine gift. God would not have given it to us and made so many beautiful things to gratify it if he had not meant us to enjoy this source of pleasure. The Christian may feast his eyes upon the starry heavens, the sunset, the landscape, trees, flowers,

and the exquisite plumage of birds with no fear that he is yielding to sensuous desires which ought to be curbed. With the same freedom he may delight in works of art, sculpture, painting, architecture, so long as they represent that which is pure and ennobling and do not pander to base passions. The possession of esthetic sensibility and cultivated taste is necessary to a symmetrical and well-rounded character. It is not inconsistent with deep piety, intense moral earnestness, and devotion to the higher interests of humanity. If the soul is too narrow for both the esthetic must yield, and one is compelled "to enter into life maimed" (Mark 9:43); but it is a limitation imposed by our Lord only in cases of necessity. He wants us to have the largest possible life, and delight in beauty is a part of it.

Much the same may be said of the pleasures of the ear. The world is full of delightful sounds,—the singing of birds, the gurgle of running water, the humming of insects, the laughter of children, the tones of those who love us; and we may enjoy it all. In the representations of the heavenly city which we have in Revelation music is generally a prominent feature. Its primary use is to praise God; it is one form of worship; but there is no intimation that enjoyment of it is forbidden to any one who listens. Music is a great source of pleasure. Few can produce it, but multitudes can enjoy it. It cannot be wrong to cultivate a

taste for music, though it is a wicked waste of time to try to cultivate the ability to produce it where such ability does not exist. So far as possible all should learn to sing, in order that they may join in the praise of God. And all who have any musical sensibility at all should cultivate it, in order to enjoy good music. This is both a social and personal pleasure—perhaps more social than personal—but the classification is not so important as the fact that it is one which the subjects of the King may freely enjoy. Such pleasure is part of the full life he intends his people to have.

But there are far greater pleasures which belong only to members of the kingdom. We think of heaven as a place, or state, of supreme blessedness, and that is according to the teaching of the word. At the same time we think of it as attainable only in the future world, and that is a mistaken view. The gospel of Jesus was, "The kingdom of heaven is at hand." Heaven begins here as soon as we enter the kingdom. It is not perfected in this world, but it begins and grows toward perfection.

One of the personal pleasures of the kingdom is the enjoyment of peace. "Peace I leave with you, my peace I give unto you" (John 14:27), said Jesus. It is described by Paul as "the peace of God which passeth all understanding" (Phil. 4:7); it is beyond the comprehension of the human intellect; it cannot be described; it can be known

only to those who experience it. And Paul adds that it "shall guard your hearts and your thoughts in Christ Jesus." This is not easy to understand. It is the figure of an armed guard protecting their leader from dangerous and disturbing foes. So peace, like a vigilant sentinel, keeps away from the heart and the thoughts all fear and worry and anxiety, and enables the soul to abide in tranquillity, "an image of God's own tranquillity."

Taking a broad view of peace, we find that it contains several elements, to each of which it may be worth while to give a separate glance. There is, first of all, peace with God which comes from the consciousness of his love, of reconciliation through Jesus Christ, and of pardoning mercy. Without this peace real happiness is impossible. Then, there is peace with ourselves, rest from the torment of a guilty conscience, which comes partly from forgiveness of sin and partly from triumph over sin, but which is altogether the gift of God. In the natural man there is constant warfare between desire and conscience; but when the Holy Spirit changes the heart and Christ comes to reign in the soul conscience and desire are reconciled and there is peace. And, finally, there is peace from fear and care and anxiety, which comes from restful confidence in the loving-kindness and protecting care of our heavenly Father. It is this peace which "passeth understanding and guards the heart and the thoughts." Peace in every sense

is a wonderful blessing which the world cannot know. It is a pleasure which no worldly wealth can purchase, no human power attain; it is the gift of the King.

Another pleasure of the kingdom is joy. "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost" (Rom. 14:17). Joy differs from peace in being more active. Peace is like a clear, quiet pool; joy is a bubbling fountain. Peace is a glowing fire of coals; joy is a dancing flame. Joy differs from happiness in that the latter is dependent upon circumstances or condition, while joy is in the soul, and is largely, if not wholly, independent of everything external. Jesus lived a troubled life—a life of conflict, disappointment, persecution, sorrow, burden-bearing—yet he said to his disciples: "These things have I spoken unto you that my joy may be in you and that your joy may be fulfilled" (John 15:11). It is a divine gift, it is the Lord's own joy, it comes from the indwelling Holy Spirit, and "the joy of the Lord is your strength" (Neh. 8:10). There is no pleasure comparable to this; with this one is blessed if all earthly good be lost.

The noblest pleasure of the kingdom is opportunity. Every man feels that he ought to have a chance in life, a chance to make the most of himself, to do fruitful labor, to achieve success, to attain happiness, to win the respect of his fellow-

the approval of God. To wrest opportunity from human oppressors or from unfavorable social conditions has been the struggle of the masses of humanity for centuries.

It is safe to say that one of the great reasons Jesus came to establish the kingdom of God on earth was to give men opportunity. He was calling men to higher and nobler service than they could possibly find for themselves. To the fishermen on the Sea of Galilee he said, "Come after me and I will make you to become fishers of men" (Mark 1:17). Of course, he would make them successful. After the miraculous draft he said to Simon Peter, "Fear not, from now on thou shalt catch men" (Luke 5:10).

Calling men for the kingdom of heaven, rescuing them from the slavery of Satan for the service of God, and turning them from a life of sin to a life of holiness is certainly a nobler work than catching fish. The incident may thus stand as a sign that our King will give to every subject of his the best possible opportunities.

One of these will be the opportunity for growth and self-development. When a man is really awake, as soon as he becomes conscious of himself, he wants to do something and be somebody. Vast multitudes have the desire, but are without will-power and energy to gratify it. No one can be happy so long as the sad consciousness abides with him that he has not made himself what he ought

to have been and might have become. Christ quickens this aspiration, gives a better ideal, and, at the same time, imparts power to realize it. In his kingdom there is opportunity for study, for thought, for overcoming faults of character, for developing virtues, and for the exercise of our powers in noble service. These are all means of growth. An awakened soul finds pure and lofty pleasure in the consciousness of progress and asks no better reward for effort.

The conviction is growing in the minds of men that, owing to the oppression of rulers and to bad social and industrial conditions, the great masses of humanity have not had this opportunity for self-development. It is also felt that it is not enough to put into men the desire for it nor even to give them moral power to realize it; that what they need is better conditions, and that they can do little for themselves till these improved conditions are secured. On this account it is charged that Christianity has failed to do what it promised for the poor and oppressed—for the disinherited classes of society. Whatever of truth there may be in the charge is due to the fact that Christians have been relatively too much concerned about their relations to God and have not given proper attention to their relations to their fellow-men. They have, through the centuries, been thinking too exclusively about getting people ready for heaven and have not thought as they should about bringing heaven down to earth.

Unquestionably it is true that the domestic, social, and industrial conditions in which one is placed may be so bad as seriously to hinder his self-development. On this two things are to be said: First, even in the midst of the worst conditions, a man with the grace of God in his heart—with the spiritual aspirations and the moral dynamic which that grace bestows—may achieve success in the Christian life and develop a noble Christian character. But few will be equal to such a task, because few will have faith to receive the abundant grace, and in bad social and economic conditions it is difficult to incite men to enter upon the Christian life at all. Secondly, one great purpose for which Christ came to earth and laid here the foundations of the kingdom of heaven—perhaps it would be safe to say the chief purpose—was to make better social and industrial conditions, so that every one might have opportunity for the fullest and most complete self-development—intellectual and social culture as well as spiritual life. This will certainly be one result of the establishment of the kingdom.

Another opportunity which Christ gives is that of devoting oneself to the promotion of a great and good cause. Nothing else does so much to make life worth living. There is a story that a young man once asked Wendell Phillips to give him the secret of a happy life. "Find a good cause that is unpopular and devote yourself to it," was

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the answer. It was a profoundly wise suggestion, and Phillips had learned the truth of it by experience. It was because Paul had thus devoted his life that he was able at the end to sing his beautiful swan-song: "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give" (2 Tim. 4:7, 8). Here is the secret of all happiness. One must find work, work that he loves, work that is worth while, work in which he can succeed, or he will be miserable. Even on the lowest plane of life this is true. But any work of a worldly character fails to satisfy, because it does not seem to have a worthy purpose. The end gained is not large enough to fill the soul. A weary round of manual toil merely to supply physical needs, with no hope of anything better, makes life burdensome and gloomy. And yet this is the life to which about ninety-nine in every hundred of the human race have been doomed. With better social and industrial conditions there would be leisure for self-improvement and for service to humanity. But the need is deeper than any such improvement could touch; it is the need that is satisfied only with sustained enthusiasm for a great cause. To be supremely happy one must feel that he has made a good investment of his life. This is almost enough in itself to overcome every hindrance to the attainment of happiness. This is the

largest element in those sustaining forces which have enabled the martyrs to endure torture and death with smiling faces and a song in their hearts.

Such an opportunity Jesus offers to every subject of his kingdom. The promotion and perfection of that kingdom are the stupendous tasks which he has left to his disciples. He furnishes the power, but they are the active agents. It has never been a popular cause with the world. From the birth of Christ the King until now men have sought to destroy him and to overthrow his kingdom in its beginnings. If there is any fight in a man here is his chance, though it is not a fight with carnal weapons; neither is it prompted by hatred or revenge. It is a holy war and its banner is love. This task calls for the exercise of the noblest powers given to man. In its accomplishment we must use insight, reason, courage, patience, generosity, kindness, gentleness, love—all that goes to make a good and great soul. It is in the exercise of the higher powers that we find happiness.

We may sum it all up in a word: to be supremely and steadily happy, take the opportunity which Christ gives to devote yourself to the greatest and best cause the world has known. First learn what it is. Try to grasp the meaning of the kingdom of heaven on earth. Then live for it, work for it, sacrifice for it, cultivate enthusiasm for it, concentrate your efforts on it, saying with Paul, "this one thing I do"; and you will find the

greatest pleasure known to man. This, however, is true only of earnest souls.

Another personal pleasure of the kingdom is hope. Every one knows how large a place hope fills in human life. It is the inspiration of all work. The farmer prepares the ground, sows the seed, and cultivates the growing plants in the hope of a harvest. The merchant endures the strain and worry and toil of business in the hope of gaining a competence. If the man who is the hired servant of others has no better hope he at least expects his wages. The young student toils at his studies because he hopes that the knowledge and mental training thus gained will give him success in the future. Hope saves from defeat and despair in the face of discouragement. No matter how dark the present aspect may be, one does not abandon effort so long as he hopes for final victory. The sustaining and encouraging power of hope has been illustrated in every achievement requiring patience, courage, and steadfastness.

Hope is a source of comfort in sorrow. When we are sick we hope to get well, when we are poor we hope for better circumstances, when our friends turn against us we hope to regain them or to find new friends. So, in calamity and disaster, "Hope springs eternal in the human breast," and brings us cheer and comfort. When hope is dead and despair sits brooding in the soul, only perdition and misery remain.

The kingdom of heaven is preeminently a kingdom of hope. Every subject of it is rich in well-founded hopes. He hopes for complete deliverance from sin and for the attainment of personal holiness. He hopes for the triumphs of Christ's kingdom on earth. He hopes that all his toils and sacrifices for Christ and his kingdom will be abundantly rewarded. When he lies down in death he hopes for a glorious resurrection and for an eternal life of blessedness with the Lord. "Which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19). Paul says "we are saved by hope" (Rom. 8:24), and we are to live "rejoicing in hope" (Rom. 12:12). This is the keynote of the Christian life. In this world we "shall have tribulation"; bereavement, trouble, disappointment, pain, and sorrow will come; we have a long, fierce struggle with sin in ourselves and with the enemies of the kingdom without; but if we live in hope we shall rejoice in the midst of it all.

Such are some of the social and personal pleasures which our loving and gracious King provides for his subjects, and our conclusion is that Christians, whatever their circumstances, have a right to be and are expected by their Lord to be the happiest people on the earth.

VII

THE CHURCHES

IT may be fairly doubted whether a more mischievous mistake was ever made by man than the formation of the opinion that the kingdom and the church are identical. This opinion has prevailed for centuries in the nominally Christian world and is now held by a large majority of those who bear the Christian name. Christ said very little about his church—there are only two references to it in all his recorded utterances—but spoke constantly of his kingdom. The word appears one hundred and twelve times in the Gospels. This wrong opinion about the church grew out of exaggerated notions of ecclesiastical authority and undue reliance upon the ordinances of the church for salvation. There is no warrant for it in the teaching of Jesus nor in the New Testament writings. There is not a word to indicate that the kingdom and the church are conterminous. The genius of Christianity, the nature of the kingdom, and its history in the world indicate plainly that there may be people in the kingdom who are not in the church and people in the church who are not in the kingdom. The purposes of the two are entirely different. The

kingdom is the end, the church is the means to the end.

The mischief of confusing the kingdom and the church, or of making them identical, is colossal. We cannot discuss it here at length, but a few of its elements may be noted. It has been one source of priestly and papal arrogance which has shown itself in almost every human relation. One of its appearances has been in the relation of the church to its own members. They have been taught that they are dependent on the church for salvation, on its ordinances and on priestly remission, and that those who disbelieve the teaching of the church, or rebel against its authority, insure damnation to themselves. The church thus arrogates to itself the place of Christ and holds its members in bondage through superstitious fear, instead of retaining them by intelligent faith. The church has claimed power over the State and has sometimes been able to exercise it, thus becoming a great political machine and a tyrannical ruler of the peoples. On account of this undue faith in itself the church has lost its moral power and ceased to be either an example or a preacher of righteousness, being too busy maintaining its authority to attend to matters of that sort. For the same reason it has been a relentless persecutor of those who have dared to dispute its supremacy. These are a few of the gigantic evils that have resulted in part at least from the assumption that the kingdom and the church are identical.

Mischief always follows when people mistake the means for the end. When wealth, culture, pleasure are considered ends in themselves and not means to greater usefulness or better living, deterioration of moral character and ruin of the life are inevitable. Mere confusion of thought is the least of the evils of such a mistake; there will also be perversion of morals and loss of religious life. The church has not been exempt from this law. Its assumption that it was the end rather than the means has led to many evils. One has been an attempt to justify means to build up the church that would never have been thought of as means to build up the kingdom, such as lying, persecution, and political intrigue. Another has been the narrowing of the kingdom so as to make it relate only to the religious welfare of man, while the fact is, the kingdom is concerned with his moral, social, industrial, and political welfare. The kingdom affects the whole man in all his relations and is a far larger term, with wider meanings, than the church.

It is not to be inferred that all the corruptions and misdoings of the church are due to this mistake. Such an inference would be far beyond our meaning and not according to the facts. It has simply been one of the causes of those things which have darkened its history. Of course, the main cause has been the depravity and perversity of human nature. One who reads the history of the church is forced to the conclusion that it has been

far more human than divine, and that in some periods it has displayed human nature at its worst. We sympathize with Doctor Bruce when he says:

Notwithstanding all his care, the evils dreaded by the Founder of the church made their appearance. Rabbinism reinvaded, priestcraft crept in, legalism resumed its malign dominion in the shape of salvation by sacraments or by dogmatic orthodoxy, endless divisions, alienations, and contentions ensued, making the history of the church a tragic, humiliating, disenchanting tale. As in the view of the evils in the world we are tempted to ask, Why did God create man? So in the presence of the evils that have come into existence in the course of ecclesiastical history we are tempted to ask, Why did Christ create the church?¹

A panoramic view of the past seems to reveal the professed followers of Christ putting forth strenuous effort to avoid all the things that he commanded and to do all the things that he prohibited, and using the church as the instrument for the accomplishment of this twofold purpose.

Nevertheless Christ did establish the church, and he must have done it with full knowledge of what would follow. On that notable occasion when Peter, speaking for the Twelve, made his great confession, "Thou art the Christ, the Son of the living God," Jesus replied: "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I

¹ Bruce, "The Kingdom of God," pp. 270, 271.

also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it" (Matt. 16: 16-18). Why did he enter upon this enterprise, foreseeing all the consequences? There must have been good reasons; we may not be able to discern them all, but some are obvious. First, it was necessary that the religion of Jesus should embody itself in a social organization. Otherwise it could not be perceived by the world as a social religion. The church, according to the striking figure of Paul, is the "body" of Christ, manifesting his abiding presence in the world. The core of essential Christianity is love, and no impressive manifestation of it would be possible with Christians living in isolation.

This necessity is still more evident when we remember that it is through the body that one does his work. Christ does his work in the world through his body—the church. At least that is evidently his plan. If he has been forced to use other agents on account of the apostasy or unfaithfulness of the church, that is the loss and condemnation of the church. We may not suppose that he would allow his purposes of redemption and kingdom-building to be altogether defeated by a church that had become useless or hindering. But such a church would be a source of unspeakable grief to the Saviour and unspeakable loss to the world. Perhaps we should be more true to the facts were

we to say that the "body" of Christ is always made up of those disciples who are loyal to him and his kingdom, and that he works through that body. But it is necessary that he should have a body, in order to carry on his work, and this, in part, accounts for his purpose to "build" his church.

In the second place, it was inevitable that such an organization would be formed. Christianity is essentially a social religion. No man can live a Christian life apart from his fellows. When one is born of the Spirit and enters the kingdom of heaven he is impelled to associate with other disciples as by a dominating, directing instinct. He finds himself in an alien, hostile world, and longs for fellowship with those of his kind—"Birds of a feather flock together." In this fellowship he finds comfort, strength, wisdom, and efficiency. If Jesus had not founded a church and still had given the new life to men, a church would have been organized. Far better that he should "build" it, for thus his headship over it is recognized and its relations to his kingdom better understood.

In the third place, bad as the church has been at times, on the whole its influence has been good. At its worst it has been better than the pagan religions which it displaced, and at its best it has truly been "the light of the world" and "the salt of the earth." One of the marvelous things about it and one of the proofs that God has not for-

saken it is that it has shown power to reform itself. There was a long period of decadence and corruption, during which every true saint of God—and there were such in the worst days of the church—was appalled and disheartened, but during the last four centuries there has been splendid improvement which promises to continue and increase. No one can deny that the church is now justifying its existence in many and diverse ways and proving the wisdom and foresight of Christ in establishing and maintaining it.

The announcement of our Lord's purpose to establish a church, to which we have referred, contains some expressions which should give us insight into its nature and purposes. He said, "Thou art Peter, and upon this rock I will build my church." There has been boundless and endless controversy over this passage, but the meaning is plain to one who comes to it without a preconceived theory to support. Peter had just made his great confession of the deity and Messiahship of Christ. It seems evident that he spoke for all the Twelve. Our Lord's reply is that he will build his church of such confessors, and Peter, being the first, is naturally called the foundation. There is no question of the primacy of Peter in authority; his primacy was only in time. This gives us definite information as to the constituency of the church; it is to consist of those who accept and confess the deity of Christ. But that is not all.

In the face of persecution such a confession would be good and sufficient proof of regeneration and Christian character. But the time would come when to confess Christ would be almost compelled by public sentiment—when not to confess Christ would be a cause of reproach. Then there would be millions of nominal confessors, men and women who acknowledged the deity of Christ with their lips, but whose hearts were never subjected to his authority. To make it clear that such have no place in his church, Jesus said of Peter's confession, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." There is a similar thought in John's sayings: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (1 John 4:15; 5:1), and "whosoever believeth that Jesus is the Christ is begotten of God." Obviously, such faith is more than intellectual conviction; such a confession is more than the recital of an inherited or indoctrinated creed. The faith and confession of which Jesus speaks imply surrender of the whole man to Christ as Lord.

But we must note with special emphasis the source of the faith which Peter confessed. It had been given him from heaven. He could make that confession because he had been taught by the Spirit. "No man can say, Jesus is Lord, but in the Holy Spirit." That is, no man can say it in the sense in which Peter said it, and with the same force

and meaning. This makes clear and plain the plan of Jesus in founding his church. He meant that it should be composed of regenerated men and women who believe in Jesus Christ, who confess him as Lord, and who are taught and moved by the Holy Spirit. It has probably never been possible for the disciples of Christ perfectly to carry out this purpose. The church is necessarily composed of fallible men and women, and they cannot avoid mistakes. But an honest purpose to obey Christ, firmly adhered to through the centuries, would have made the church a very different institution from the questionable combination which it has been. Its history, instead of being a "tragic, humiliating, disenchanting tale," would have been a noble record, luminous with the splendor of great achievement for the kingdom of heaven on earth.

We must now endeavor to make plain the relation of the church to the kingdom. In the interest of clearness and in loyalty to the form of expression generally used in the New Testament, we will drop the comprehensive word and speak of the "churches." What is a church? It is a society of Christian people organized and maintained to promote the growth of Christ's kingdom in the world. That may not be an adequate definition, but it is true so far as it goes, and will serve our present purpose. How can it fulfil its function? There are at least five lines of effort which we may briefly discuss.

The first of these is the teaching of the Word of God. The second is the teaching of the principles of the Kingdom of God. The third is the teaching of the laws of the Kingdom of God. The fourth is the teaching of the practices of the Kingdom of God. The fifth is the teaching of the fruits of the Kingdom of God. The sixth is the teaching of the signs of the Kingdom of God. The seventh is the teaching of the wonders of the Kingdom of God. The eighth is the teaching of the glory of the Kingdom of God. The ninth is the teaching of the power of the Kingdom of God. The tenth is the teaching of the love of the Kingdom of God. The eleventh is the teaching of the peace of the Kingdom of God. The twelfth is the teaching of the joy of the Kingdom of God. The thirteenth is the teaching of the life of the Kingdom of God. The fourteenth is the teaching of the resurrection of the Kingdom of God. The fifteenth is the teaching of the new creation of the Kingdom of God. The sixteenth is the teaching of the new heaven and new earth of the Kingdom of God. The seventeenth is the teaching of the new Jerusalem of the Kingdom of God. The eighteenth is the teaching of the new Bride of the Kingdom of God. The nineteenth is the teaching of the new Song of the Kingdom of God. The twentieth is the teaching of the new Feast of the Kingdom of God. The twenty-first is the teaching of the new Marriage Supper of the Kingdom of God. The twenty-second is the teaching of the new Kingdom of God.

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This part of a church's work is very important. The Kingdom comes as men know and do the commands of Christ in all their applications. A prime requisite is that the churches shall have teachers who have the training, the spiritual insight, the humility, and the industry to learn the mind of

Christ on all the questions of life and the ability to express clearly, logically, forcibly, and attractively what they know. Most of Christ's teaching consisted of statements and illustrations of general principles whose application to the details of life is left to the disciples. But though they are free to decide all questions of casuistry for themselves, they need guidance and help in interpreting and applying our Lord's instructions. Even more they need rebuke, exhortation, stimulus, and encouragement in their efforts to do his will. Such help they should get from pastors and teachers and from one another in their church relations. A Christian church puts forth organized and united effort to promote obedience to Christ; it also creates a public sentiment and an atmosphere which make disobedience hard and obedience easy.

In the third place, the churches of Christ promote the growth of his kingdom among men by living the life of the kingdom. Every Christian church is a perpetual object-lesson to the world. The silent influence of good living is a great moral power. The churches may exert this power through the personal lives of their members. An honest, clean, loving, helpful, pious life is a phenomenon that always attracts attention in this world. People wonder concerning its source and support; and when it is accompanied by testimony that is wholly due to the grace and power of Jesus Christ it becomes a mighty evangel for him.

But these are the influence and testimony of individuals. A church does its best work for Christ by illustrating the social life of the kingdom. It is able to do this because it is a society. A truly Christian church is an object-lesson to the world in that its members love one another and show their love in kindly ministrations. A world of hatred, of revenge, of cruelty, of jealousy, of strife, of contention, of evil speaking, of competition—such as this world, without the saving grace of God, has always been—has no worthy meaning for the word love. How shall they be made to understand it? By seeing it in operation as a living principle. Jesus came to manifest it in his life and death. Then he said to the Father, of his disciples: "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18); and to them he said: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Such love could be displayed only through some form of social organization, and this explains and justifies the existence of churches. Their members are to lay aside all strife and contention and live in peace and harmony with one another. Christ left no room for any hatred or spite or bitterness or ill feeling of any sort in any of his churches. He gave careful and explicit instructions as to the method of getting rid of them. Should one member wrong or offend another the injured person

must go in the spirit of love to the offender, state his case, and try to win the wrong-doer to repentance and reparation. If he fails he is to take with him one or two more and, with their aid, try again. Should this second attempt fail, he must tell the matter to his church and secure the intercession of the whole body. If the offender refuses to hear them, and to act on their decision, they must put him out of their fellowship. Somehow the contention must go out of the church; if there is no other way the man who causes it must go.

On the other hand, when an offender repents and asks forgiveness the offended person must forgive him fully and freely and put the offense away to be no more mentioned or considered. If he refuses to do this he flings away his own hope of salvation. Jesus taught that God forgives us only as we forgive others. If we have no mercy on others God will have no mercy on us. In the kingdom of heaven implacability is an unpardonable offense. But our Lord's instructions in this matter go yet farther. He says that when one becomes conscious that he has injured another he must make righting the wrong his first duty. Let him not presume to worship God nor to bring an offering to his altar till he has become reconciled to his brother. Let him know that when he is out of fellowship with a brother through his own fault he is also out of fellowship with his God.

Why did our Lord say so much more of this than of other sins which might seem to us equally important? Because this is a sin against the primary law of the kingdom; in a peculiar sense it is treason against the King. Ill will manifested among the members of a church defeats the purpose for which a church exists and hinders the progress of the kingdom.

Members of a Christian church illustrate the principle of love in positive services to one another. They are patient, kind, courteous in all their associations. They do not speak evil of one another. If a brother goes astray those that are spiritual restore him "in the spirit of meekness" (Gal. 6: 1). They help one another in all possible ways to live good lives. If one should be needy or destitute the others minister to him in material things. When one is afflicted the others try to comfort him. If one is struggling with fierce temptation the others cheer and encourage him. In honor they prefer one another. If one does well the others praise him. In a Christian church the rich are brought low and the poor are exalted, not by the enforcement of any law to that effect, but because all are brothers and the chasm between the rich and the poor in the world disappears in the nobler relation. Both rejoice in its disappearance and in the bond that has brought them together. In a church that is truly Christian there can be no caste, no social distinction based upon birth or money.

Even though a church has teachers it has no masters, "for one is your master and all ye are brethren" (Matt. 23:8).

But a true church stands for more than love; it stands also for righteousness. There are several ways in which it may fulfil this important function. One way is to sustain and applaud a ministry which denounces every form of iniquity and advocates every form of righteousness. It is never easy to do this and churches often fail to use this opportunity. The temptation to demand that preachers prophesy smooth things comes in many forms. Sometimes it arises from the fact that members of the church wish to live in sin and remain unrebuked. In such cases they demand silence of their preachers. If one of them speaks out the whole truth and cuts them to the heart they go over to the enemies of the King and begin to abuse his servant. The stoning of prophets by impenitent sinners in the churches has been their favorite diversion whenever the truth has troubled them. They foolishly think that if they can silence the prophet they have destroyed the truth and made a good defense for themselves. There are many churches in which a faithful preacher is always in danger that some powerful member will for this reason become his bitter and relentless enemy. But the responsibility for sustaining a faithful ministry and suppressing or bringing to repentance any who may object to it is on the church.

Why should the church exist at all if it is not to stand for righteousness? How otherwise can it promote the growth of a holy kingdom among men? The plea often is that if wealthy and powerful members are offended and withdraw their support the church cannot be maintained. Then let it die. If a church, trusting in God and doing righteously, should die it would be proof of one of two things: either that there is no God, or, if there is a God, that he has no further use for that church. Sometimes this temptation takes the form of fear that "friends" of the church outside its membership, especially men and women who contribute to its financial support, will be offended by the truth. But to yield to this temptation would be such a bold and obvious sale of the church to Satan that few churches are guilty of it. We should remember that no man is a friend of the kingdom who is not willing to know and do the whole truth.

A church bears testimony to the righteousness of the kingdom by having a godly membership. Recall our Lord's instruction that it is to be composed of persons who confess Christ as Lord, who have been regenerated, and who are led by the Spirit. But this ideal cannot be perfectly realized. None of its members will be perfect in character and some of them will be very imperfect. The worst are to be retained as long as they are penitent and striving to be better. One function of a church is to help the bad to become good, the

weak to become strong, and the imperfect to grow toward perfection. It is a hospital for sick souls. But the incorrigibly bad must be cast out or the church loses its testimony for righteousness. In actual practice this purification of the church is often attended with great difficulties. It is not easy for the church to decide between its duty to the unworthy member and its duty to the kingdom. Unless it can yield itself wholly to the direction of the Spirit its way is not always clear, even though its intentions may be good.

But in respect to one thing it is not possible for a Christian church to mistake its duty. It may not see its way clear to cast out of its fellowship unworthy or doubtful members, but surely it knows that it is wrong to elect such members to important offices in the church. And yet it is often done because such members have money or social influence. Sometimes they get office by the tricks of a demagogue, and the church tamely submits. A church which, for reasons of worldly policy, elects dishonest or unclean or drunken men to fill its offices goes over to the enemy and hinders the progress of the kingdom: It bears testimony in favor of unrighteousness and might better cease to be. If a church is to fulfil its function as a servant of the kingdom it must have, so far as possible, a pure membership made up of faithful Christians and always a list of officers whose lives, as others see them, are beyond reproach.

In the fourth place, the churches may promote the growth of the kingdom by maintaining right relations to one another. While a local company of Christians may be a complete church, rarely can it do its work in the world in isolation from other churches. In sending missionaries to "the regions beyond," to peoples not yet evangelized, it is generally necessary for churches to combine their efforts. When there are several churches in the same city they must avoid overlapping one another's territory and duplicating their work. There are many things which churches working in harmony in a city can do for the people, such as caring for neglected children, for the sick, the poor, the criminal, evangelizing the masses, promoting reforms, and securing good government, which they will fail to do if every one is trying to do its work apart from the others.

The division of the churches into sects or denominations is one of the great crimes of the Christian ages. It has resulted in complicated and deep-rooted evils which it may take centuries to remove. It has been done by men of good intentions who did not foresee the results; in some cases it has been necessary in order to escape the worse evils of a paganized church; nevertheless for the greater part it has been a crime and a misfortune. These divisions are plainly contrary to the will of the King. He prayed that his people might all be one. In many ways they have caused waste of the

King's resources. There has been waste of energy in foolish and useless disputes. In thousands of communities there has been waste of money and of power in efforts to sustain several churches where only one was needed. The misplacing of houses of worship in cities, the huddling of many in places where they are not needed, and the leaving of other regions unsupplied have caused worse waste, besides being productive of some positive evils like Sunday travel and non-churchgoing. Worse than these bad results is the failure of city churches, through disharmony, to do the Christian work for the people which, united, they might have done. Perhaps the worst evil of these divisions has been the failure of Christendom to present a united front to the pagan world. They have caused the non-Christian peoples to misunderstand Christianity and made their conversion more difficult; at the same time they have weakened our missionary efforts. Loss of strength at home has meant loss of capacity for the foreign work.

Servants who disobey the King's command, who waste the King's resources, and hinder the King's work after this fashion are certainly not good servants. It is only fair to say that the present generation of Christians has inherited the divisions and their consequences, and they are not directly responsible. At the same time it is plainly our duty, as loyal subjects of the King, to take immediate steps looking to the restoration of Christian

business, for it is the greatest and most important work in the world. It is also the most difficult and demands all their energies. In fact, it is a task which can be accomplished only by the use of the word in the power of the Holy Spirit.

How does this work affect the progress of the kingdom in its broader relations? If the churches produce Christian men and women who are instructed, trained, and developed, every one of them will be a force for righteousness in the world. By their personal influence they can do much, by their votes they can do more. They will be interested in the education of the young and do their utmost for the improvement of the public schools. They will promote movements for better sanitation in towns and cities. They will work and vote to put good and capable men in office to make our laws and execute them. As their numbers increase they will be more and more successful in demanding laws and governments which will give every man a chance for prosperity and happiness and the fullest development of his personality. If the world is ever to see a Christian State it will be produced, not by the union of Church and State, not by direct intervention of the churches in political affairs, but by men and women whom the churches have trained and instructed in their duties as Christian citizens.

First of all, they should learn that they are to act according to Christian principles in every human

relation. They must take their religion into the family, society, business, and politics. When Jesus said "My kingdom is not of this world" he meant that in its nature, its source, its methods, its principles, and its support, it was not a worldly kingdom, was not like the kingdoms of this world with which Pilate was acquainted; he certainly did not mean that it had no relation to the affairs of this world. His general teaching on its nature, especially his parabolic teaching, presents it in the light of the world-changing power. With this view of it all the prophecies, those of both the Old Testament and the New Testament, agree. Therefore, "we look for a new earth wherein dwelleth righteousness." It was the inspiring hope of prophets and apostles and has been the dream and the goal of believing men and women in all ages. The part of the churches in bringing about this new and better state of things is to furnish the men and women who shall be able and willing to make the family, the social and industrial conditions, the State and the government what they ought to be. This is the Christian method. Jesus began his work with souls, not with customs, laws, and institutions. "The soul of all improvement is the improvement of the soul." Get man right with God, with himself, and with his neighbor, and all the rest will soon become right. This primary fundamental work is the peculiar and important function of the churches.

It being clear that Christians must take their religion into all human relations, the manner in which they shall do it becomes an important question. On this the pastors and teachers of a church may properly give instructions. Of course, it would not answer for pastors to tell their members how they must vote in partisan politics. That would be an attempt at priestly tyranny and opposed to the free spirit of Christianity. But a church may rightly insist that its members shall seek to know the will of Christ and do it in all things. And one way by which we may learn that will is to ask whether any word or action we are considering will advance or hinder the progress of the kingdom. Paul said, "Do all to the glory of God." That is only a different way of saying, do all things to promote the kingdom of heaven on earth. In that is his glory so far as this world is concerned. Nearer to the heart of Christ than any other interest is the interest of that kingdom. And we must not forget that his reign is to cover all departments of life.

It is at this point that Christian churches and their teachers have largely failed in the past and are still failing. They have thought that the kingdom of God meant only religion in this world and heaven in the next. Now we are beginning to learn that in order to promote the kingdom we must try and bring all things under the sway of the King: our dress, our eating, our homes,

our personal habits, our social customs, the use of our time, our business, the use of our money, our citizenship, our political activities, our votes, are all to be subjected to his will. And whatever in our conduct affects the welfare of others, not only our friends, but also the community, the State, and the world, should have special consideration; for it is in these relations that we are to manifest that love which is the law of the kingdom. These things the churches must teach through men appointed for the purpose, and thus fulfil their functions in promoting that kingdom whose roots are as deep as the holiest springs of action and whose branches cover every phase of human life. The churches are technical schools in which disciples are taught and trained to do the world-changing work of the kingdom.

VIII

THE SOCIAL ORDER

MAN is a social being. He does not find his true life or reach his highest development in isolation. His affectional nature, his sense of justice, his benevolence, his self-control, his power of organization, his ability to express his thoughts, and all his higher faculties are cultivated by association with his fellows. The Creator has taken pains to secure such association by giving him gregarious instincts. In a normal state he seeks companionship in the family, in the community, in fraternities and societies, and in the State. Man does violence to his nature when he attempts to lead a hermit-life. He needs society in the whole area of his being, and God made him for it, in order that he may get its benefits.

On what terms shall men associate with one another? Shall humanity be one great brotherhood in which all are equal, or shall it be divided into castes, social grades, some of which are, in the common opinion, better and more important than others? This is the most radical and pertinent question that can be asked concerning human relations. It is useless to discuss any other phase of

the subject till this is settled and settled according to the will of the King.

Man has answered the question by creating and establishing the caste system. In one form or another it prevails throughout the whole civilized world. It probably originated in the power of some individuals to gain the mastery over others. In some cases it was simply fighting strength, personal prowess, and ability to secure and hold a following of warriors. By predatory warfare such leaders secured estates, and thus a landed aristocracy was formed. In other cases men have gained authority over their fellows by the assumption of supernatural powers and the pretense of ability to traffic with an unseen world, appealing thus to their superstitious fears till they hold them in subjection. Again, it has been power to lead others in organizing or developing States, or power to accumulate great wealth, or to acquire learning which has caused the formation of castes. Some element of superiority has been selfishly used to secure and fortify a position of advantage over the rest of mankind.

Caste takes various forms. In Europe high caste rests mainly upon hereditary titles, power, wealth, and gentility, but an inferior sort of gentility may be inherited without title or wealth. If you are born a gentleman or lady your position is assured; otherwise your case is hopeless. The contempt with which European aristocracy regards

the "common people," and the matter-of-fact way in which the common people accept their inferior place are among the wonders of the world. In India the system of caste is so extensive and complicated that it is only by the exercise of an acute mind in years of study that it can be comprehended. Between different castes marriage, eating together, personal contact, handling the same objects, even near approach are strictly forbidden. The essence of it is that society is arbitrarily divided into superiors who look down with contempt upon those below them, and inferiors who must look up with awe and reverence to those above them. These two examples are sufficient to show what the world has adopted as the basis of social life.

Caste once established is likely to remain. All the powers of the superior classes are enlisted to hold a position so gratifying to their selfishness and pride. After a few generations the inferiors accept their position as a matter of course and are unfitted for anything better. Thus systems of caste become as immovable and unchangeable as rock-ribbed mountains. The slow corrosion of time may lower them a little, but it takes centuries to make an appreciable change. Some systems of caste with which we are familiar have existed for more than three thousand years.

What does Jesus teach on this subject? There are many who assert that he taught nothing. It is true that he made no direct attack upon the

existing social order. He knew how deeply rooted it was in human thought, how well established a part of human life it was, and that any attempt to change it by direct attack or cyclonic revolution would be disastrous. He did not denounce slavery; in fact, there is no recorded word of his on the subject. Does it follow that he approved it and expected it to continue to the end of the age? We can argue nothing from his silence on the subject of caste. If he contemplated a change he was too deep a philosopher to be a short-cut social reformer. The assumption has been general that he desired no change, that he approved the existing order, or at least considered it necessary. It is hardly possible to explain on any other ground the general adoption by the church of the aristocratic form of government. A church with popes, cardinals, archbishops, bishops, and various orders of priests imitates the world with its kings, princes, nobles, squires, and plutocrats, and lends itself to the reinforcement and perpetuation of the caste system. The idea that social grades are necessary and beneficial seems to be embodied in the prayer which the members of at least one great Christian denomination are taught to offer, that "we may be content and do our duty in that station in life in which Divine Providence has placed us." The writer of that prayer seemed to be as sure as a Brahman that social grades are of the Lord and are not to be meddled with on that account.

At the other extreme are those who say that Jesus hardly taught anything else than the proper relations of man to man and that his real mission was to found a new social order. While this is an absurdly one-sided view of his ministry it is not strange that it should be taken by an enthusiast on sociology whose mind is full of the subject. For it is true that almost everything that Jesus taught has some relation to the social life of man. Three examples from many that might be given will make this clear. Jesus emphasized the fatherhood of God in many statements and illustrations; but that implies the brotherhood of man. He said that he had come "to give his life a ransom for many," but he used that very fact to illustrate the love men should have for one another. He spoke much of man's future destiny, but in the judgment scenes he painted it appears that our future will depend upon how we have treated our fellow-men in this world.

But Jesus taught directly and legislated on the social order. On a subject so vital and important we should take all possible pains to learn exactly what his mind was. In our investigation we shall get most light by following the inductive method.

We ought to give first attention to his example. Jesus lived a social life. He was no ascetic or recluse. He mingled freely with the people in their toils and cares, in their pleasures and sorrows, in festive gatherings, and in private conversation,

according to methods of his own choosing. May we not safely assume that in this respect, as in others, he has given us a pattern of true human life? What one lives expresses his mind better than what he says.

Of all the men who have lived on the earth Jesus alone was able to choose the station in which he should be born. He chose to be the son of a carpenter's wife and to take his place in the peasant class. The universal belief is that from youth to the time when he began his public ministry he worked at the carpenter's trade. This does not imply that every disciple of Christ must be a mechanic or spend his life in manual labor. By this choice he showed that he was absolutely indifferent to rank, he dignified common toil, and proved that a place with the common people and a share in their labor are not inconsistent with the noblest life.

He chose a life of poverty. It is doubtful whether he ever had a vestige of property that he could call his own unless it might be the clothes he wore. The tools he used at his trade were Joseph's, the wages he earned went into the family fund. After he began his public ministry he was dependent upon his friends for support, and there is no hint that personally he ever received a gift of money or property beyond food and raiment. This and some of his teaching have been interpreted to mean that every follower of Christ must take a vow of perpetual poverty. This subject will be

discussed in a subsequent chapter; just now our point is that he who could have created for himself boundless wealth voluntarily chose a life of poverty. It was the dignified and self-respecting poverty of a Galilean carpenter or fisherman, and not the cramping, narrowing, and socially and morally degrading poverty of Occidental civilization. It was not inconsistent with attention to the interests of the higher life. But granting all that, why choose it in preference to wealth? His purposes were to show that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15), to teach that the power over others which comes from the mere possession of wealth is a baleful influence, and to prove that he was unwilling to owe to such a source the power he wished to exert in behalf of humanity.

In the early part of his public work he gave it out as a conspicuous and characteristic feature of his ministry that the poor had the gospel, the good news of the kingdom, preached to them. He announced it in his discourse at Nazareth. He sent it in his message to John the Baptist among the proofs that he was the Messiah. The emphasis placed on this indicates that he thought of the poor as a wronged, oppressed, and neglected class who needed and deserved his special attention. He had no sympathy with the popular notion among the Jews that poverty was a sign of divine disapproval. Such a sentiment must have pressed like a heavy

weight on the hearts of the poor. Jesus declared that he had a special mission to the suffering, to those who were in distressing circumstances of any kind. The pitiable condition of the common people everywhere moved his heart and led him to devote his life to the promotion of their welfare. And when he saw the multitudes he had compassion on them (Matt. 9: 36).

His most startling statement was that his Father has a special care for the "lapsed," the outcast, the disreputable, and that they would constitute a large part of his kingdom. He illustrated this with the matchless parables of the Lost Coin, the Lost Sheep, and the Lost Son. He exemplified it in the fact that he gave one of his great discourses to an ignorant, disreputable woman at Jacob's well and in his friendliness to Zacchæus, a publican. It was plain that in every such person he saw a being of infinite value.

Jesus associated freely with all races and classes: with Jews, Romans, Samaritans, Syro-phœnicians, Greeks, with rich and poor, with respectable and disreputable, with Pharisees, publicans, scribes, fishermen, rulers, beggars. The aristocrats criticized him severely because he was so unconventional and apparently reckless in choosing his associates. But they were blind, and knew as little of his heart as they did of his purpose. In his social habits he was not acting on impulse, but was following a great principle.

He made the company of the Twelve not from the learned nor rich nor great, but from plain, humble men of a middle class. Among them all there was not one priest or scribe or rabbi or ruler of any rank, but there was one publican.

What is the meaning of his course? Surely it is not without profound significance. It meant, for one thing, that he intended to deal with man as man. Without exaggeration he may be said to have discovered, or at any rate rediscovered, the essential man, who for ages had been hidden under all sorts of titles and trappings. His whole life shows that to him it was a matter of no consequence whatever that a man was rich or poor, great or lowly, learned or ignorant, in a palace or a hovel, on a throne or on a workman's stool; for in every case there was a man, and all the rest was but the temporary wrapping of the jewel. This was a great thing so far as the relations of man to man are concerned—the greatest thing in our Lord's life and ministry. In assuming this attitude he placed himself on a different plane from that occupied by any other teacher or leader. He thus discovered a foundation on which he could build an eternal kingdom.

For a second thing his social habits meant that for the purposes of his kingdom one man was as valuable as another. This is a natural sequence of our first inference. He placed infinite value upon man. He was worth more than a world.

What shall it profit a man if he gain the whole world and lose himself? (Luke 9:25.) As compared with the value of a man any possible difference between two men need not be reckoned. This was his way of estimating the essential material of his kingdom. And if some of his servants were to be more useful than others the difference would not depend upon anything that the world valued or considered an element of power. He illustrated this in many ways during his earthly ministry and has been illustrating it ever since. For example, his most successful evangelist during his lifetime was the immoral woman with whom he talked at the well of Jacob. The most useful man in the nineteenth century was so unpromising a youth that a Christian church hesitated about receiving him into its membership. We count it a great thing when a rich man or a statesman or a scholar or a king is converted to Christ; he has other ways of estimating greatness. We cannot yet follow Christ in his contempt for trappings and in his valuation of man.

For a third thing our Lord's social habits meant that those circumstances which men considered advantages might be hindrances—even fatal hindrances—to entering the kingdom at all. The common judgment of his time was that the rich were the favorites of heaven, but Jesus said, "How hardly shall they that have riches enter the kingdom of God!" (Mark 10:23.) This saying so aston-

ished the disciples that they cried, "Who then can be saved?" Brains and culture, wit and cleverness are supposed to be advantages everywhere, but Jesus said: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (Luke 10:21). How ominous is that "didst hide" for those who think to come into the kingdom by learning and culture!

The words of Jesus confirm and illuminate our inferences from his social habits. As Luke reports him, two of his sayings were (Luke 6:24, 20): "Woe unto you that are rich! for ye have received your consolation," and "Blessed are ye poor; for yours is the kingdom of God." Do they mean that wealth is a crime; that poverty is a virtue? So he has been interpreted. The parable of Dives and Lazarus seems to imply this doctrine of social ethics. But deeper study shows that he had other purposes. His woes on riches and his beatitudes on poverty refer to helps and hindrances rather than to any ethical quality in either. The parable of Dives and Lazarus is a lesson in social brotherhood. In both cases he is trying to lead men's minds away from vain show, mere fripperies, and to induce them to consider the substance of things. Lazarus was a man, though a beggar; Dives was another, though not so good.

Much may be learned from what Jesus said about princes and rulers.

Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your bondservant (Matt. 20:25-27).

This discourse was given in immediate connection with the effort of James and John to get the promise of the first and second places in the kingdom when it should be established and the jealous anger of the other disciples at their scheming. It rebuked the ambitious pair for their effort, and the rest for their jealousy, and instructed them all. It is evident that he is laying down a general law for the government of his disciples. They must not seek to gain supremacy or authority over one another. Does he mean that there are to be no rulers, no men of authority? Does he intend to dispense with human government? Does he expect that when his kingdom shall have come there will be absolute democracy and no further need of rulers? We are not forced to answer these questions in the affirmative. Jesus said, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (Matt. 22:21). Here is recognition of civil authority and no intimation that it will ever pass. But in the State in which the principles of the kingdom prevail all authority will rest upon the basis of service, and if any are exalted it will be because they are good servants.

They will not exalt themselves, neither will they consider themselves better than others. All will be members of the same body, entitled to equal honor, though all will not have the same office.

Jesus gave even more specific instruction in the following words:

Be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ (Matt. 23:8-10).

Human language could not be more clear and definite. Here is an absolute and universal prohibition of all caste, of all ranks and distinctions in the church, in society, and in the State. Differences of office and of function there may be, but not titles which imply superiority and separate one from his brethren. Perhaps this rule applies especially to the church, but the church is itself a model of the perfected social order.

With regard to social entertainments Jesus gave one specific rule. At such a gathering he said to his host:

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just (Luke 14:12-14).

We can hardly believe that our Lord here forbids us to give such entertainments to kindred and friends. The fact that he was frequently a guest at such gatherings would be inconsistent with that interpretation. Plainly enough he is rebuking in this concrete way the spirit of commercialism in social life, because that spirit is fatal to brotherhood. There is no love in bargaining. He who seeks a *quid pro quo* gives nothing. In the kingdom of heaven on earth love and the service that follows love are to be the ruling principles. But beyond this the lesson teaches that the rich and great are not to forget nor ignore in their social life, even in their parties and dinners, the less fortunate members of society. On the other hand, the poor should feel free to invite the rich to their houses and to give them such as they have. Christ does not mean that they shall keep aloof from each other; much less does he mean that there shall be patronizing on one side or cringing servility on the other.

The conditions of salvation, or of entering the kingdom, which Christ laid down show his view of man. He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." His word was "a man," not a degraded outcast, not an ignorant person, not a Gentile, but "a man," every man. The promises to faith are made general. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall

not see life; but the wrath of God abideth on him" (John 3:36). Every repetition of this statement—and the repetitions are numerous—has the same tenor. There is never any exception. "He that believeth not the Son shall not see life," though he be a king or a millionaire or a scholar or a philosopher or the purest and most lovely character human culture ever produced. In the same way repentance is demanded of all. "Except ye repent, ye shall all likewise perish" (Luke 13:3). "God now commandeth all men everywhere to repent" (Acts 17:30). The proud Anglo-Saxon and the humble Hottentot enter the kingdom of heaven by the same door, if they enter at all. "God is no respecter of persons" (Acts 10:34).

In this connection the most significant incident of the New Testament is that of Pentecost. On that day the crowning, the supreme gift of redeeming grace was bestowed upon men. Then Jesus baptized his disciples in the Holy Spirit. Peter says that this was done in fulfilment of the glorious prophecy of Joel (Acts 2:17, 18):

And it shall be in the last days, saith God,
I will pour forth of my spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea and on my bondmen and bondmaidens in
those days
Will I pour forth of my Spirit; and they shall
prophesy.

In this prophecy the first emphasis seems to be on the universality of the gift. No class is excluded. Young and old, women and men, girls and boys, slaves and masters are to receive the baptism and the gift of prophecy. Human beings thus became the tabernacle of the Spirit, and the honor was bestowed as freely upon the poor and lowly as upon the rich and great. This is the final word of the Lord upon social distinctions.

From this study of the example and teaching of our Lord the only possible conclusion we reach is that in a society in which the will of Christ is done there will be:

First, practical recognition of the value of man as man. This is the main consideration in preserving the peace and harmony of society. It is of far greater importance than any question relating to the distribution of wealth. The bitterest drop in the bitter cup of poverty is its social degradation. That a man's worth should be measured by his possessions is abhorrent to every one capable of just thought or noble sentiments, and it is this disgusting estimate which poisons the minds of the poor. The unholy and dangerous passion for riches would be easily subdued if poverty did not seem to involve the loss of manhood and womanhood. The poor would not hate the rich if the rich treated the poor as Christ treated them. He went to the root of the matter when he made it plain by his example and teaching that all men are to be honored

simply because they are men. Before this august fact all distinctions of rank or wealth or learning shrink into such comparative nothingness that they are entirely negligible. As they grow contemptible they will disappear; no one will care to maintain them.

Secondly, equality of privilege and opportunity for all men. They are not all equal in native endowment. Whether the differences in this respect are divinely ordered or whether they are results of sin no one can tell. Whatever their origin, they exist and must be reckoned with in any organization of society. Christ considered them, for in the parable of the Talents the man who represents the Lord gives "to each according to his several ability." To disregard this altogether would be waste of the best talent, squandering of the highest efficiency, throwing away power that should be used for the common good. But the value that Christ placed upon man as man makes it imperative that every one should have the privilege of making the most of himself and the opportunity to render the greatest possible service to others. For the strong wilfully to limit this right for the sake of a selfish end is a crime. Those who do it for power are tyrants and oppressors whom God hates. Those who do it for money are robbers of the worst description. Industrial methods and conditions in which money is considered the chief good and man of little consequence are

devices of the Evil One. In the thought of Christ man is always first, his rights and welfare are the first consideration.

Thirdly, the complete absence of anything like race hatred. In the plan of Christ for a correct social order brotherhood overlaps racial boundaries. With his teaching on the value of man as man and his free association with different races before us, we can realize how trivial he would regard the differences between white men and black men, red men and yellow men, Americans and Africans, Europeans and Asiatics. Paul was undoubtedly speaking the mind of Christ when he said that God "made of one every nation of men for to dwell on all the face of the earth" (Acts 17:26), and that other statement which looks to the removal of existing division and enmity, "There can be neither Jew nor Greek, . . . there can be no male and female, for ye are all one in Christ Jesus" (Gal. 3:28).

To hate or despise those of another race is unchristian; to lend our influence to perpetuate these divisions is antichristian. They disappear as the kingdom progresses and as Christ reigns in heart and life.

Fourthly, substantial democracy as the form of government for the State. A hereditary ruler or government by a few is not consistent with the Christian view of the worth and dignity of man as man. Rulers of some sort there will always be, but

in the Christian State they will be chosen by all the people and their continuance in office will be determined by the people.

Fifthly, service to others in social, industrial, and political relations the source and measure of honor and authority. There is no promise that a time will ever come when every person in the world will be a loving and loyal disciple of Jesus Christ. Until the final judgment there will be selfish and wicked men and women on the earth. But when the majority are for Christ, and when Christian sentiment prevails in society, such men will not be chosen as rulers nor hold positions of honor and authority. Men who attempt to acquire wealth by predatory methods will be despised whether or not they succeed, and men who use intellectual power to gain office and authority for selfish ends will be carefully chosen for private life and back seats. Then those who serve the best interests of the people with all their powers will be elected to office and trusted with authority. That is according to the law of Christ. He that will be great among you let him be your servant, and he that will be chief among you let him be your slave. "He that humbleth himself shall be exalted." He that is first conquered by the law of love may conquer others. He that truly serves will be trusted by the people.

Supposing, now, that the kingdom of heaven is a world-transforming force, behold the magnitude

of its task! Over against every social principle Jesus taught and practised we find in the world exactly its opposite. In most countries there are hereditary rank, power, wealth, opportunity, and distinction based upon these accidents of birth without regard to character or usefulness. While in America we have no titled nobility and while the relative number of those who have opportunity for noble living is larger than in any other country, our social conditions are far from the Christian ideal. We see here honor and laudation given to wealth, no matter how acquired; we see the rich defeating the will of the people and securing laws for their own advantages; we see cunning demagogues and unscrupulous "bosses" controlling elections for selfish ends; we see justice bought and sold in the courts; we see "business" glorified at the expense of manhood; we see a purse-proud aristocracy contemptuous of the people; we see vice flourishing and protected, especially when vice is profitable; we see millions of people born into conditions in which life can be little more than a bare struggle for existence, while many live in unparalleled luxury; we see forms of poverty as sordid and degraded as any the world has ever witnessed; we see a growing tendency to array class against class, while both forget the law of brotherhood.

Vast multitudes the world over are in conditions in which a wholesome, decent life is impracticable,

and mental and moral progress is impossible, and only here and there one of the powerful gives it a thought. Everywhere on one basis or another there is division into classes or castes and contempt of those who think themselves high for the lower. In this matter women are more antichristian than men. They are greater sticklers for rank and titles and social prestige. They carry this spirit even into our churches, and almost every city church has its group of aristocratic women who refuse social recognition to the poorer and humbler women in the same church. They are as blind to the antichristian spirit of their conduct as were the Pharisees. Almost everywhere in the world one finds race hatred, and it seems most bitter and intense in nominally Christian countries. In America it is exemplified in the feeling of whites toward Negroes and Asiatics. The British manifest it constantly in their dealings with the backward races, especially if those races are dark-skinned.

For the transformation of all this to the Christian ideal we pray, when we say from our hearts, "Thy kingdom come." But we cannot offer that prayer unless we are willing to help it come. How shall the subjects of the King set about this great task? Only a few brief suggestions can be given here, and they are hardly necessary in view of the light already gained.

We must begin by taking seriously the example and teaching of Jesus on the social order. He was

not experimenting nor theorizing; he was giving definite and practical instructions which are to be followed. In our view of humanity we must get above accidentals and treat man as man, infinitely valuable for what he is in himself. The disciples of Christ should surrender themselves to the law of love and carry Christian principles into society.

In countries where hereditary caste prevails it is probable that any change will come slowly, but it will surely come. In the past the churches have helped to perpetuate it, but now that they are awaking to the social significance of the example and teaching of Jesus, they have only to be in earnest in the matter and ere long they will see the walls of caste everywhere crumbling.

In our homes children should be taught and trained in democracy. Servants should be treated as members of the family, so far as is consistent with the performance of their duties. Outside the home they should receive social recognition as human beings.

In our schools we should guard against the growth of an aristocratic spirit. The greatest objection to "fraternities" and "sororities" is that they are dangerous to democracy. Scholastic degrees and caps and gowns have the same danger.

Of all places in the world there should be perfect democracy in the churches. Of what earthly use is a Christian church that is antichristian in its life? In its worship, in its social life, in its

election of officers, in its business affairs, a church should illustrate equality and fraternity.

The vital question is, Are the disciples of Christ willing to follow him? Will they go along with him in his regard for man as man, in his contempt for accidentals, in his free association with all classes, in his disposition to serve, doing most for the neediest, and in his desire that all should be equal in opportunity? If they will they may see his kingdom coming in the relations of men to one another.

IX

PROPERTY

IF the kingdom of Christ had fully come and his will were perfectly done among men would there be any rich people? Would there be any poor? Would there be equal distribution of property for private ownership? Would there be some form of socialism with all property, or nearly all, owned in common? All these questions have been asked many times and all have received affirmative answers from some students of the subject. But all such answers cannot be true, since some are contradictory of others. To learn the mind of the King in this matter requires careful study and judicial weighing of opinions.

There is no subject on which Jesus spoke with greater fulness, clearness, and emphasis than on the subject of money. There is abundant opportunity to know his mind with regard to the acquisition and uses of property if we are willing to study with care the materials at hand. Why did he so magnify this subject? It certainly was not because he was inclined to exalt wealth as the chief good, for his attitude toward that seems uniformly contemptuous. Plainly it was because he saw that man's

greatest danger comes from such an exaltation of wealth. He makes it his god and dethrones Jehovah that he may worship it. He tramples upon every principle of brotherhood and commits every conceivable crime against his fellow-man that he may acquire and use it for himself. Naturally, therefore, the words of Jesus on the subject are mostly words of warning. Moreover, he saw with perfect clearness that the kingdom of heaven could never come on the earth till men have right principles and habits with regard to the acquisition and use of money. As the symbol of material good, money is so bound up with every phase of human life that the right adjustment of our relations to it is absolutely essential to the interests of the kingdom. The fact that a covetous man cannot go to heaven is important; far more important is the fact that heaven cannot come to a world of covetous men.

Jesus did not urge his disciples to acquire wealth, neither did he tell them how to acquire it. "Put money in thy purse" was not one of his proverbs. All his efforts took another direction. In the first place he labored assiduously to impress upon the minds and hearts of his hearers the insignificance of material things as compared with higher interests. On one occasion, when he was discoursing on the great things of the kingdom, a man broke in with the request, "Speak to my brother, that he divide the inheritance with me" (Luke 12: 13-21). Prob-

ably he had been wronged by his brother and felt that if Jesus were the Messiah he would right all wrongs. He could think of nothing else but the injustice his brother was doing him and the loss he was suffering in consequence. The manner in which Jesus refused his request and the parable which followed constitute a sharp rebuke of this covetous spirit. He said to him, "Man, who made me a judge or a divider over you?" To the company he said: "Take heed and keep yourselves from covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Then follows the parable of the Rich Fool. This man gained his wealth by legitimate means. It came to him by the hand of a favoring providence. It was the fruit of his ground. No moral offense is charged against him. But because he made this wealth his treasure and proposed to hoard it and feed his soul with it, God called him a fool. He thought his life was in his possessions, and nothing could be more foolish than that. "So is he that layeth up treasure for himself, and is not rich toward God." No doubt the wronged brother went away grieved and sore; let us hope that in time he learned the lesson that the life is not in the possessions.

Jesus gave many discourses of the same general tenor. "Be not therefore anxious saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? for after all these things do

the Gentiles seek" (Matt. 6: 25). He thus sharply distinguishes the Christian mind from the pagan mind. "But seek ye first the kingdom of God and his righteousness" (Matt. 6: 33). In his teaching Jesus always made money the least of values and spiritual good the greatest. In this respect he completely reverses the world's judgment and sets a new standard for his disciples.

We have already called attention to the fact that Jesus treated the rich and poor as though there were no difference between them. This social habit of his expressed his real feeling. There is no difference between the two classes. Both are made up of human beings who are infinitely valuable in themselves, and whether they have little or much in the way of possessions is a fact entirely negligible. Both in his words and in his actions he showed special sympathy for the poor; but that was because the rich were honored and the poor neglected. He was teaching a much-needed lesson and correcting a great wrong. If he had come into a world where the rich were hated and despised he would have shown special sympathy for the other side. In no case did he by word or deed intimate that he thought the poor were better than the rich.

The teaching and example of Jesus seem to indicate that he did not consider the possession nor the want of property as very important in its relations to his kingdom. Far too much is made of it

by modern writers on Christianity and the social order. By many of them it is assumed that money is the basis of all caste and class distinctions and that if the distribution of property could be made right all social questions would be happily settled. It is largely true in the United States that social distinctions depend upon the possession of money or the want of it; but it is not true of other countries, and the kingdom is to be world-wide. But even here too much is made of the money question in our discussions of the true social order. So far as Socialists assume that the millennium would immediately follow the adoption of some plan for the fair distribution of property—and many of them do seem to take that position—they are completely in the wrong. They thus ignore the really great questions of personal character and the spiritual life. And some Christian writers have fallen into the same error, and seem to assume that the social order and the industrial order are synonymous phrases and that the one thing necessary is to get the industrial order right.

This does not seem to be the mind of Jesus. His thought goes deeper and rises higher. To him brotherhood between the rich and poor seemed possible. When his followers become able to sympathize with him in his idea that man is of infinite value and that money is valuable only as it helps to develop stronger and better men, the problem of the relations between the rich and the poor will

begin to be solved. Conceivably the kingdom might come and some be rich and some poor. Perhaps this is the great thought of Jesus. Would it not be possible if all had the same disregard of property which he had and could imitate his social habits? Did not James correctly apprehend the thought of his Lord when he said: "Let the brother of low degree glory in his high estate; and the rich (brother glory) in that he is made low"? (James 1:9, 10.) The meaning is that the poor brother is exalted because he has become a son of God with all the riches of love, peace, joy, strength, and hope which belong to his children; and the rich brother has come down from the place of honor which he had in the world on account of his wealth, counting it a shame to be honored for such a reason, and glories now in his divine sonship, placing himself on the same plane as that occupied by his poor brother. Thus they are one and the petty distinction which before separated them is swallowed up in the larger life.

But if this is not possible, if it is an ideal which can be realized only when human nature is wholly perfected, what is the best attainable condition with reference to the distribution of wealth which Christ contemplated?

Much may be said in favor of the public ownership of property as the closest realization of the Christian ideal. There are several things in the life and teaching of Jesus which point to this as

the ultimate settlement of the property question. The Twelve had a common purse. He said, "Sell that ye have and give alms" (Luke 12:33), which would imply an attempt at distribution according to need. To the rich young ruler he said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21). The first church at Jerusalem, acting under the presidency and direct leadership of the Holy Spirit, had property in common. "And not one said that aught of the things which he possessed was his own; but they had all things common" (Acts 4:32). This community of goods at Jerusalem was not compulsory, neither was there any general law requiring it in the churches. At the same time we dare not say it was a mistake; it was the outcome of a spirit of love which might become so strong and permanent as to make the isolated act the settled habit and the general custom.

Could there be any surer way of curing the spirit of selfishness, greed, and avarice which is prevalent, and which Christ so strongly deprecated, than to abolish private ownership by general agreement and to put all property into the possession of the people—that is, the State or nation? The great objection to it is that the desire to acquire and own property is the necessary incentive to initiative, enterprise, energy, and industry in the development of natural resources and the accumulation

of wealth, without which a high degree of civilization is impossible. The objection would be valid and unanswerable if the chief end of man were to be a money-making animal. But where did Jesus say that man was to make the acquisition of wealth the great object of his existence? Every word that he spoke on the subject advocated exactly the opposite view of life. He said men are to "seek first the kingdom of God and his righteousness."

To love God, to love their fellow-men, to do good to others, to develop moral and spiritual character in themselves—according to Jesus these are the great ends of life. With divine insight and awful solemnity he warned men against the dangers of putting material good first. He spoke with contempt of wealth. We are not to conclude from this that Jesus did not perceive the value of civilization and rightly estimate the importance of developing and using natural resources for the comfort of man. In the strong statements he made against wealth he was combating a common evil, correcting a prevalent error, and putting things before men's minds in their proper proportions. A civilization based upon the idea that wealth is the chief good is not a Christian civilization; it is satanic. We need a revolution in our habits of thought before we can stand with Christ in this matter. But if with him we assume that the making of men and not the accumulation of wealth is the great object of human effort, might we not

conclude that public ownership would be the best solution of the property question?

Which is the higher type of man, the one who works with furious energy that he may amass a fortune for himself, or the one who works with patient devotion for the welfare of the people in his community or nation? The private ownership of property produces the former type; it seems very probable that public ownership would produce the other. Which is the Christian plan? On the other hand we must consider the millions of people whose lives are made narrow and low by the hard struggle for existence in adverse circumstances. Extreme poverty, especially poverty that is bitter and humiliating, is as likely to prevent one from entering the kingdom as the possession of wealth, and it affects a hundred times as many people. Think of what it would mean to relieve these millions from the haunting fear of want, from the care and anxiety, from the sense of injustice and failure, and from the consciousness of inability to care for their souls which darken their lives! If one stops to think of the evils that have been wrought by the present arrangement with regard to property, both in those who have too much and in those who have not enough, he can hardly avoid the conclusion that any change would be an improvement.

So far as any nation has tried the public ownership of property the results have been good.

Those institutions which do most for the upbuilding and perfection of human character are communistic. First in the list is the home. The title to the land, the house, and the furniture may be in one member of the family, but all the members feel that the home is theirs. It belongs to the wife as much as to the husband, to the children as much as to either. Every member has certain personal belongings, but all have the home in common. And this communism is one of the reasons why the home is such a splendid means for the production of character. Might it not be practicable, so far as property is concerned, to extend that community to all the members of a nation, making it one great family?

Second in the list of institutions for the production of character is the public school. Here the communism is perfect. No one person owns the building or its equipment or employs the teachers. The property belongs to the people, the teachers are the servants of the people and employed through their agents. And the communistic idea is carried still farther. People who have property are taxed to educate the children of those who pay no taxes, and their protests are overborne by the common judgment. When public schools were first proposed they met with many objections: they were unjust to taxpayers; they would usurp the proper functions of parents; they would be productive of social evils; but in countries where they have

been tried the sentiment is overwhelmingly in their favor.

The church, the great agent for the development of religious and moral character, is also communistic. Not any individual, but the people, own the property and employ the various servants of the churches. And this communism tends to the cultivation of brotherhood.

Public ownership extends to prisons, reformatories, asylums, hospitals, poorhouses, institutions for defective classes, and to many buildings like court-houses, post-offices, custom-houses, and State and national capitols. It is not very long since roads and bridges were largely owned by individuals or corporations, but now they are generally public property. Cities are more and more inclined to own and manage their own street-cars, water-works, lighting plants, and telephones. In some countries the people already own the railroads, the telegraphs, and the express business, and feel that they are better served than they would be by corporations. In nearly all civilized countries the carrying and distribution of mails is done by the government—that is, by the people.

Now extend this movement toward public ownership till it includes farms, mines, factories, railroads, steamships, telegraphs, telephones, stores, shops, printing offices—in a word, all means of production, transportation, and public communication—and you have what is called socialism. A century

ago statesmen, preachers, and political economists would have been appalled at a suggestion to go in this direction so far as we have already gone. Since we have arrived at the present stage in safety and with immense profit, let us not be frightened at the tendency to go farther. We may well consider whether it is not the gospel of Christ and the Spirit of God working in the hearts of men for the establishment of the kingdom of heaven. The public ownership of property and cooperation in industries seems to consist best with Christ's plan of brotherhood and the reign of love as law.

If this is Christ's way of settling the property question two or three things may be expected with a reasonable degree of certainty. The change from the present system must be made voluntarily by the people who are most directly concerned. It cannot be safely and permanently made by forcible spoliation of property owners. If this is Christ's plan a large majority will in due time come to see that it is best for the people and freely adopt it. Some may submit unwillingly, just as some submitted to the establishment of the public schools; but even they will at last be convinced that it is for the common good.

The change must come gradually and probably by slow degrees. An attempt at sudden and violent revolution would produce chaos and delay the attainment of the goal. A condition which has existed for centuries is not quickly nor easily

changed. "Vested interests," that are supposed to rest upon natural and inalienable rights, can be overcome only by long and patient struggle. Furthermore, it should be remembered that such a change as this requires a radical and thorough change in the hearts of men. Christ's method, as we have already noted, is to make first a new man and then a new social order. Perhaps it would be more correct to say that the new social order grows out of the nature and needs of the new man. To make it safe to have the public ownership of property general would require a nation of people the majority of whom were honest and generous. One must have a large measure of the Christ spirit before he will work as hard for the public good as he will for himself. Human character changes slowly; it takes centuries for one of Christ's ideas to find general acceptance and appear as public sentiment; the new birth, early training, true Christian life in the churches, and right public sentiment are all required to make the new man fitted for the new social order.

A clear distinction should be made between the public ownership of property and an attempt at an equal distribution for private ownership. The latter plan is utterly impracticable and too absurd for notice. Neither does public ownership imply that every person will receive the same salary or be limited to the same expenditure for personal purposes. In an industrial order resting upon the

public ownership of property every one would be employed at the work for which he was best qualified and paid according to its value. All teachers in our public schools are not paid the same salary, neither are all employees of the post-office.

It is not probable that public ownership will ever be extended so as to cover all property. In some forms private possessions will always be allowed and guaranteed by the community. If the means of production, transportation, and communication were to become public property, there are other forms of wealth which individuals could own. Self-respect and individuality could hardly be preserved unless there were some things one could call his own and which he could control. The instructions given in the New Testament to individual Christians as to how they shall use wealth seem to apply to all time. But the kingdom of heaven on earth unquestionably means, in its ultimate development, a form of society and a financial adjustment in which most kinds of property will be owned by the people and in which there will be no very rich persons and none in actual want or in dread of it. With a reasonable degree of ingenuity, industry, and economy this world will produce enough to keep all its inhabitants in physical comfort and leave an abundant surplus for their higher needs.

We have already intimated that the realization of

this ideal is in the distant future. Meanwhile, what is the will of the King concerning his subjects in regard to the use of their property? Many have interpreted his teaching and his course of life to mean that all who would really follow him must become and remain poor. But such teaching should be balanced by his instructions with regard to the right use of money, which leave us with a different resultant. Money is a trust which must be held and used for him. So used it may be a mighty power for the extension of the kingdom. The possession of some money is an important means of making more. If Christians must not hold property they cannot go into business, but must either become common laborers or enter the professions. Thus the business of the world would be left for the ungodly, who would acquire the wealth and use it against the interests of the kingdom. For these reasons it is plain that followers of Christ may inherit or acquire property and hold it for Christian purposes.

But in the acquisition of it there are certain laws which they must observe if they would be obedient to the King. They should not become so absorbed in money-getting as to neglect their own moral and spiritual welfare. They should not play the fool with their own souls; their first business is to get "rich toward God." They must "seek first the kingdom of God and his righteousness." There can be no taint of dishonesty or fraud in

the business methods of a Christian. "They that will be rich"—that is, they who make this their first desire—"fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6:9). Against this awful danger Jesus warns his disciples in many loving but solemn words, and points out ways of escape which we shall have occasion to consider in a moment. The true disciple will never let "the cares of this world, and the deceitfulness of riches, . . . choke the word, and it becometh unfruitful" in his soul.

In the acquisition of wealth the Christian will never do anything to injure others. The law of the kingdom is love. We are to "do good to all men." The will of the King is that always and everywhere man is to be put before money—the welfare of man before the making of money. This reverses the world's method, but Christians exist for the purpose of reversing it. The subject of the King is absolutely barred from any business the prosecution of which does injury to the physical, mental, moral, or religious welfare of men. He cannot justify himself for producing or selling anything injurious on the ground that people want it, nor on the ground that others will sell it to them if he does not. Neither can a disciple of Christ follow methods in the prosecution of his business which will result in injury to others. For example, to put employees in conditions un-

favorable to their health, to overwork or to underpay them, to fail to make proper provision against accident, or to place them under temptation to do wrong, in order that the profits of the business may be increased, violates the law of Christ. If a Christian is to acquire money he must do it in righteousness and in love.

A Christian who has money must recognize the fact that he holds it in trust. He is a steward of God. "Moreover, it is required in stewards, that a man be found faithful" (1 Cor. 4:2). He should carefully guard himself against the intrusion of the thought that what he holds is really and absolutely his own. Practical recognition of stewardship is the only consecration of property that is required or needed. If it is the Lord's and we realize the fact, we shall use it according to his will. Every dollar that comes into our possession must be subject to his orders.

Perhaps that is all there is any need of saying on the subject of the distribution of property. But for the sake of removing some common misapprehension a brief exposition of the thought may be added. It does not follow that because our property has been consecrated to the Lord all of it is to be used for religious purposes. He desires us to provide for the physical, mental, and social needs of ourselves and those dependent upon us. Homes, clothing, food, education, reading, recreation are legitimate objects of expenditure.

How much may be expended on one's living must be left to the disciple's understanding of his Lord's will. Luxury, extravagance, display are certainly inconsistent with the position of a steward and with our Lord's view of the world's needs. Dives, living in luxury and splendor and forgetting Lazarus at his gate, and finding the penalty of his selfish indifference in the torments of hell, is a type of all those who use their property selfishly and forget the needs of others, and his doom is a solemn warning against such inhumanity. (Luke 16: 19-31.)

Neither is a subject of the King allowed to hoard money. The passion for mere acquisition, for amassing a fortune for the sake of possessing it, is an unchristian passion. "Lay not up for yourselves treasures upon the earth" (Matt. 6: 19). "Be ye free from the love of money" (Heb. 13: 5). "For the love of money is a root of all kinds of evil" (1 Tim. 6: 10). The Christian may accumulate money to use in business, to provide reasonably for his own old age and for the future of his family, or to carry out some charitable or religious purpose, but he may not hoard it. Covetousness is idolatry, it is one of the basest of human passions, and it shows itself in its worst form in the person who hoards money.

Our Lord demands that the kingdom shall have the first place in our interests and affections. "Seek ye first the kingdom of God." This means

not only that we are to seek to enter it, but also that we are to seek to promote it in the world. It was for this purpose that Christ lived and died and rose again and gave the Holy Spirit and sent forth apostles and other preachers, and we cannot bear his name unless we have the same passion. When we have it we shall not hoard our money nor spend it for vain display and selfish indulgence, but shall use it for the kingdom. Some of it will go for missions, some for the support of pastors and churches, some for education, some for the distribution of Bibles and other good literature, and some for charity. It should always be remembered that the kingdom of heaven on earth is wider than the religious life of man. Money that helps men and women in any way to become better, stronger, wiser, happier is used for the kingdom. If we acquire money in righteousness and love, if we consecrate it to the Lord and reckon ourselves to be his stewards, holding all our property subject to his orders, and thus use it for the purpose of extending his kingdom, we shall escape the dangers of worldliness and mammon-worship against which he so solemnly warned his disciples. So long as money is used as an instrument of service it does not endanger our spiritual welfare; on the contrary, it may thus be transmuted into eternal riches.

A very important question for a subject of the kingdom is what he shall do with his wealth when

death compels him to leave it? If he has children or others naturally dependent upon him it is clear that he should provide for their support. But if there are no dependents, if his daughters are well married and his sons well established in business, would it not be the will of the King that a large part of his fortune should go directly to promote the interests of the kingdom? There is another contingency which a faithful subject is bound to consider, but which seems to be rarely thought of: Suppose his natural heirs are non-Christian, enemies of the kingdom who will use his wealth in a way to injure the cause of his Lord. Dare he put his property into their hands? Does a loyal servant give aid to the enemies of his master? Reasonable provision for their support he ought to make lest he violate the Lord's directions that parents are to care for their own, but beyond that he cannot go with his Master's property. More than the nearest human relatives we are to love our Lord and his kingdom.

One word more should be said on this subject. There can be no question that the progress of the kingdom means the increase of wealth. If any one doubts this let him consider that the richest nations of the globe, and the nations in which property is most generally distributed among the people, are those which honor Christ. Compared with them the pagan nations are wretchedly poor. This increase of wealth will come in spite of the fact that

Christ is always calling his disciples to think less of the material and more of the spiritual. And this is true because the waste of wickedness is so immeasurably great even in material resources. Men have wasted more on their passions and vices than they have used for good purposes. Think of the waste of war, of drunkenness and gluttony, of the opium and tobacco habits, and of luxury and extravagance among the rich and improvidence among the poor! As the kingdom progresses all forms of waste decrease. The wealth of the world would double in a very few years if war were to cease. The coming of the kingdom means the end of war. The progress of the kingdom means also steady increase in man's power to produce wealth, because it means better health, longer life, keener and stronger minds, greater capacity for work, and more industry. The indirect waste of idleness, sickness, feebleness, and early death is beyond computation. With an increase of producing power and decrease of waste there is no reason why the wealth of the world should not grow to undreamed-of proportions. At the same time there can be a decrease of working hours, especially for those who toil at hard and exhausting manual labor and a reservation of more time for study, social life, and recreation.

Increase of wealth is accompanied with dangers for which Christianity furnishes the antidote. It provides both dynamic and wisdom for the right

distribution and the wholesome use of wealth. Where Christ reigns we are assured that all money will be acquired and used in ways which will promote the highest welfare of man. Thus controlled and directed an increase of wealth means an increase of comfort, of happiness, of intellectual and spiritual life, and the development of a nobler civilization than the world has yet seen. When Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," he did more than to assure his disciples of God's providential care for their physical needs; he stated a great economic and sociological law. On the condition he thus laid down the world can grow rich in material goods and in all the means of happiness and progress.

X

THE INDUSTRIAL ORDER

THE principles which should govern the acquisition of money have been already sufficiently discussed. It remains for us to consider the general subject of labor, the relations of employer and employed, and methods of conducting business. What is the will of the King on these subjects? Suppose that will to be done, what changes would be brought about in the industrial order and in the business world?

The coming of the kingdom will not remove the necessity for labor. Those who have supposed that the reign of Jesus would mean universal plenty and unbroken ease have totally misunderstood the nature of the kingdom. Perhaps at no time in his life was he so popular as during the period just after the two miracles of feeding the multitudes, in consequence of which some such notion as this had crept into the minds of the people. Some of his words may be construed to encourage idleness and unthrift. "Seek not ye what ye shall eat, or what ye shall drink" (Luke 12: 29). "Work not," more exactly, "do not busy yourselves for the food which perisheth" (John 6:

27). "Lay not up for yourselves treasure upon earth" (Matt. 6:19). At first glance it looks as though he would have his followers abandon industry and forethought, and court poverty and dependence like Brahman priests or begging friars. But deeper study convinces us that he had no such intention. These strong statements simply illustrate his method of inducing his disciples to put first things first—to plan and labor less for material good and more for the spiritual.

No word of Jesus, rightly understood, encourages idleness or the neglect of one's ordinary pursuits. It is important to notice that nearly all the persons in his parables whom he commends are those who are diligent and faithful in their business. He always assumes that character, the great end of all living, may be developed by faithfulness in doing one's everyday work. "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:21). He reveals no sympathy with the idea that the means of grace consist only of churchgoing, Bible study, prayer, and other religious exercises. These are good, indispensable to a Christian life; but useful work, faithfully done, is also a means of developing character. And Jesus always puts the emphasis on faithfulness. Fidelity with him ever commands a premium. It matters little what one does, provided he does it well and with a cheerful spirit.

Manual labor for the vast majority of people will doubtless continue "till the end of the age." And this should not be considered a misfortune. Such work under proper conditions is not a curse, but a blessing. That Jesus so regarded it may be fairly inferred from both his example and his precepts. It is practically certain that he was employed four times as many years in manual labor as he gave to his public ministry. The Twelve were called from the ranks of busy workers. Paul, the greatest of the Christian apostles, had a trade and mingled work at it with his missionary labors. It does not follow that every one should do the same, but it does follow that the religion of Jesus gives no encouragement to idleness. The progress of the kingdom means the growth of industry. It is no part of its purpose to put an end to work. Neither does it discourage any legitimate effort for the increase of wealth. But the coming of the kingdom will greatly change the conditions under which men are forced to labor. The influence of Christianity has already brought wonderful improvement in this direction and greater improvement is close at hand. Labor is a divine arrangement; the evils of labor are man-made, outgrowths of greed and cruelty, and can be removed.

Suppose that socialism, or collectivism, should become the industrial order, how would the world's work be done? There are those who tell us that it could not be done at all. It is said that if people

are allowed to choose their own work, all will insist upon having the easy and pleasant jobs and that no one could be found to take the hard and disagreeable work which is absolutely essential to the existence of society. On the other hand, if people were appointed to certain tasks and compelled to do them, they would be under a tyranny more bitter than that of capitalism. But this is to suppose conditions which no one contemplates and which can never exist. But assume that collectivism rests upon a rational basis and that it embodies the ripe wisdom of Christianized thinkers and leaders, and these difficulties disappear. No one can prophesy exactly what the plan will be; only the Omniscient can foresee the details. Getting what light we can from the teaching of Jesus and from the history of society under Christian influence, we may venture to suggest a possible outline. On this plan all would be obliged to work unless disabled, and all would be servants of the people. Nothing like physical compulsion would be necessary in the case of most persons. They would work because they had been trained to do it and because they desired to help on the world's work and serve the community. If, in a few cases, these motives were insufficient, they would be supplemented by the fear of disgrace which would surely fall upon the idle in such a state of society.

The distribution of work would not be attended with insuperable difficulties. Parents and teachers

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would try to discover early the kind of work in which every child was likely to be most efficient, and children would be educated and trained for the work indicated for them by their endowments and their natural bent. Such a course is not inconsistent with the fullest recognition of personal preference and ambition. If the young person gave promise of "making good," the people would employ him to do the work for which he was fitted by birth and training and pay him according to the value of his work. If his early efforts were not successful, and there was little or no promise of improvement, some other employment would have to be found. Such a change ought to be possible early enough to save the life from complete failure. Thus statesmen, preachers, teachers, lawyers, physicians, authors, editors, artists, musicians, architects, builders, bankers, manufacturers, merchants, farmers, mechanics, engineers, miners, railroad men, factory operatives, laborers, domestic servants, and all other kinds of workers would be secured for the people. Those who developed extraordinary ability would become chiefs of departments, "captains of industry," leaders in the professions, and the great producers in literature, art, and inventions.

Once the difficulties of adjustment were overcome there would be enormous advantage in such an industrial order. Every one would work in his chosen calling and find in it full scope for his

powers. There would not be so many trying to do work for which they were not fitted and in which they could never achieve success. Misdirected energy, waste of effort, poor work, and life-failures would be in large measure avoided.

One of the tragic elements of the present industrial order is the problem of the unemployed. In the most highly civilized countries there are thousands of people—in times of financial depression the number rises to millions—who want work and cannot find it, and who, with their families, must suffer want or receive charitable aid. With such aid enforced idleness is likely to become idleness from choice, and thus the great army of paupers and tramps is steadily recruited. At the same time half the world is without the ordinary comforts of life which these unemployed could produce if only work were found for them. On the plan we are considering none would lack employment and no calling or profession would be overcrowded. Proper officers could decide when there were sufficient workers of any class and close that department of labor till there was need of more.

In the rewards and honors sure to follow every one would have sufficient stimulus to do the best work of which he was capable. Work would be paid in proportion to the real value of its product to the people. Perhaps also the difficulty of doing the work—the amount of brain power, of nervous energy, and of physical force which it exhausts—

should be taken into account in measuring its compensation. But certainly work which ministers to the higher needs of the people and tends to improve them in religion, in morals, in mental power, and in esthetic sensibility should be as well paid as work which feeds or clothes the body or work which provides amusement and recreation. In an ideal industrial order baseball players or star performers in a circus would not be paid more than university presidents or great preachers.

The highest reward for work under such conditions would be the consciousness of every faithful worker that he was doing something for the general good. There are services for which money does not compensate—the best it can do is to express the people's sense of the value of the work. The higher reward is in doing good work that will help mankind.

While this seems to be the industrial order which most closely conforms to the ideas of Jesus, it is a dream of the distant future. Meanwhile subjects of the King must face present conditions and ask themselves what they can do to improve them. In the Western world the most conspicuous feature of these conditions is conflict between capital and labor. The causes and history of this conflict are so familiar as to call for no extended discussion. The multiplication of inventions has revolutionized the methods of productive labor. A century ago almost everything was done by hand; now by far

the larger part of the work in Western nations is done by machinery. This has seemed to necessitate the building of factories and the collection of workers into groups to man them—sometimes thousands in a single building. To erect and equip a factory, to purchase raw material, to pay the workers, and to provide for the sale of the product requires a large aggregation of money. Thus we have a wealthy individual or corporation on one side as employer and a multitude of people on the other side working for wages.

One striking and important result of this movement has been the specialization of labor. Formerly a family on a farm in this country was largely independent of every one outside of it. They could grow and manufacture their own food, clothing, fuel, lights, and even their furniture. In mechanical pursuits one man would do enough things to constitute now several trades. In factories especially every person has one thing to do and knows how to do only that. This limitation places him at the mercy of his employer, since if he loses work in his specialty he cannot turn to another occupation. Similar conditions prevail in railroad, mining, telegraph, telephone, and construction companies.

It was inevitable that in these conditions conflict between employer and employee should arise. It was natural that the former should seek to get the largest possible amount of labor for the least

possible money paid in wages. The growing intelligence of employees, their perception of the vast productiveness of modern machinery and methods, the birth of the spirit of liberty, and a dawning sense of the rights of man have made them feel that they were not getting their share of the product and resolve to demand a more just division. This demand has generally been refused by employers and war has been the result.

The methods of warfare are familiar to every well-informed person. By organization of unions, by concerted action of vast numbers, by strikes, by boycotts, by violence against strike-breakers, and other means employees have endeavored to enforce their demands. Employers have resisted them by using the power of capital to starve the laborers into submission, by combinations among themselves, by efforts to secure special legislation, by tampering with courts, by lockouts, and by employing non-union labor. There have been lawlessness, injustice, bitterness of feeling, and cruelty on both sides.

Efforts to avoid the enormous waste and the intense suffering of such methods have led to arbitration in some cases, either by individuals or by courts. Some countries have made permanent provision for such arbitration. But it is doubtful whether these attempts have done much to improve the feeling between the two classes. Still the war goes on, a shame and a reproach to the civilization of western Europe and America. It

should be said, however, that a growing number of employers treat their employees with such fairness and generosity as to avoid discontent and strikes. Such employers have been willing to give living wages, fair assurance of the safety and health of their employees, the Sabbath rest, and a reasonable number of holidays, and care for their mental, moral, and social welfare. Such treatment is due to the growth of Christian sentiment in respect to the value of man.

Of course, we must recognize the fact that this conflict is only one phase—probably a transient and local phase—of the great industrial problem. An early phase of it was slavery, when the few owned the many, buying and selling them as we buy and sell horses and cattle. In Europe a later phase was feudalism. While the feudal lords did not own their retainers and servants, they had an absolute control of them which would not now be tolerated in civilized countries. Russia is just struggling out of feudalism, and there the industrial problem is very different from ours. India and China, which contain more than one-third of the human race, have conditions quite different from those of the Occident and in some respects much worse. There starvation wages and an intense, bitter struggle for bare existence are the fate of millions of toilers.

What Jesus has to say on the industrial order is applicable to all races and all times. But since

our problems are ours we may properly ask whether we can find in his teaching wisdom for their solution. The East is learning from the West, from the West to the East go Christian missionaries; perhaps, if we can find and adopt the right industrial order, Oriental nations will adopt something like it without the long and painful struggle through which we have passed in Europe and America.

We shall not find in the teaching of Jesus a completed scheme for the industrial order. If he had presented such a machine, men would have tried to work it before they were qualified. The method of Jesus is exactly the reverse,—first new men, then the new industrial order. Only thus is there hope of success. Beyond this he simply lays down certain broad, general principles like the law of love, the value of man as man, the transcendent importance of the spiritual, and the comparative insignificance of wealth, and then insists that church life, social customs, the industrial order, and civil government shall conform to these principles.

The standard of success which our Lord sets up is very different from that of the modern business world. We call a business successful when it pays large financial profits; Jesus would call it successful if it helped to develop and elevate human character and added somewhat to the sum of human happiness. He always insists that we shall subordinate profit to personality, since man is more

than money. What is the effect on character of factory life, of railroading, of mining, and of similar kinds of work carried on by large aggregations of men and women under the control of a wealthy individual or a great corporation? Undoubtedly the leaders gain energy, courage, grasp of mind, power of organization, and foresight, and these are good qualities if they are well used; but how is it with the many, the great masses of employees? Are they not made narrow, dull, unaspiring by the routine, the limitations, and the mechanical character of their work? Have they the quickness, the breadth, the power of initiative and of adaptation which men and women had when they were taught to do many things and practised what they learned? Is it not true that where multitudes are thrown together in factories and department stores the morals of the good are often contaminated? If the general tendency of the present industrial order is to narrow and debase mankind, it stands condemned, no matter how great its material product may be.

This feature of the industrial problem does not receive the attention it deserves. One phase of it is Sunday labor. All men and women need the weekly Sabbath. No need is deeper, no demand of our nature is more imperative. All toilers need it for physical rest; all need it for religious, moral, and social culture; those not engaged in intellectual pursuits need it for mental improvement. Jesus

said, "The Sabbath was made for man," meaning that it is an institution which was established for his good. It is a precious boon of which no one ought to be robbed. To take it from men is almost equivalent to robbing them of their hope of salvation, since it is on Sunday that they can hear the gospel. And yet, in this so-called Christian country, millions of men and women are deprived of all Sabbath privileges by the greed of their fellow-men. The railroad and street-car companies, the newspapers, and the crowds that demand Sunday amusements are the worst sinners in this respect. Here is one of the great wrongs of working people to which they are not themselves fully awake. It does not meet the need to grant them one day in seven for rest and recreation. That arrangement ignores their religious needs, which come first according to the law of Christ. That concession in very slight degree mitigates the evil of breaking down the Sabbath as a religious institution.

In regard to the present conflict between capital and labor it is safe to say that two good results will follow the acceptance of Christ's reign. The first is justice. This is necessarily the basis of all right relations between man and man. Brotherhood cannot rest upon a foundation of injustice. In the case before us it is common to assume that all the wrong has been on the side of capital, but that is far from being true. If employers are

obliged to pay a fair day's wages for a day's work the employee should give the day's work. But every one knows the tendency of men to shirk and idle when they can do so with impunity. Not more than one in five will do as much as he ought if they are not watched. In certain trades the unions do employers great injustice by fixing the maximum amount of work a man is allowed to do in a day. The unions are also unjust in refusing to employers the right to employ workmen wherever they can find them. Justice requires that employers should pay as large wages as their business will permit and the employees should earn their wages.

The second is love. Human relations should never rest on justice alone, essential as that is. Something more is needed to make life sunny and our relations with others easy, and that something is love. Employers who love their employees will have and show an interest in their welfare. In many cases they can and do provide them with reading-rooms, playgrounds, lectures, and various forms of entertainment. They can show that they regard them as human beings and not simply as "hands." If employees love their employers they will have constant regard for their interests, be willing to do more work than their contract calls for when necessary, and safeguard their property as far as possible. Where love is there will be brotherhood; where brotherhood is there will be no war.

In Europe and America various expedients looking to final adjustment have been tried. Among them is cooperation, which has been successful when those joining in the business have brought to it integrity, breadth of mind, and a spirit of self-sacrifice. When these qualities have been absent failure has been invariable, showing conclusively that collectivism is not practicable till men are fitted for it by the new birth and Christian training. Another expedient is profit-sharing, which seems to work well for both sides. What the employers lose in direct profits they more than regain by the greater efficiency of the workmen, and the latter are more contented.

Much has been done to improve the condition of working people during the last century. These improvements have reached the sanitary condition of mines and factories, safety appliances not only in these industries, but also on railroads and steamships, the number of hours constituting a day's work, the partial abolition of injurious child labor, wages, the homes of wage-earners and their comforts, and their social and moral state. Much remains to be done along the same lines. There is still room for improvement in safeguarding the lives and health of working people. In some industries the hours of labor are still too long. The question how many hours a day people should be obliged to work under ideal conditions has been much discussed. Suppose everybody to work, suppose all

forms of waste to be reduced to a minimum, suppose labor-saving machinery to be the largest possible factor in production, and suppose the products of labor to be fairly distributed, how short could the working-day be made and still the output be sufficient to give everybody all the necessities and comforts of life? Some socialistic writers have figured that in such conditions, not more than an hour or two a day would be necessary. It does not seem that it will ever be possible to make a hard-and-fast rule. In some callings, as in farming, canning, and water transportation in cold climates, for example, it is necessary at some seasons to work long hours, while at other seasons the toilers have little to do.

Some occupations exhaust the strength much more rapidly than others, and in them a working-day should be shorter than in those which are more enduring. But in ideal industrial conditions no one would need to work more than eight hours a day, and in the case of more exhausting occupations the day could, no doubt, be limited to four or five hours. The remainder of the time could be spent in study, in recreation, in social enjoyment, in doing good to others, and in religious devotions. We still have child labor, which is fatal to the physical growth and mental development of the children. While, in some lines of industry, wages seem to have reached the limit of increase, the great masses of working men and working women are still underpaid. There are still "sweat-shops" in which

men, women, and children, for starvation wages, toil long hours in unsanitary conditions that are deadly. There is a vast amount of Sunday labor—it is to be feared an increasing amount—which is wholly unnecessary, which is forced only by avarice and greed. These and other evils of our industrial system must be corrected, and will be as the kingdom advances.

These improvements will come in the same way as those of the past have been gained. Some must come because demanded by public sentiment expressed in legislation. Others will come through the cultivation of Christian feeling by employers. In either case the change will be due to the influence of Christianity. Working people who turn from this to any source of help will retard indefinitely the coming of the very thing they desire. Improvement in these matters began as soon as the disciples of Christ began to realize the social meaning of the gospel, and the progress of the kingdom of heaven on earth means the attainment of better conditions for all toilers. An ideal industrial order can be secured and maintained only by a force which can create and nourish noble character. That force can be found only in the religion of Jesus Christ.

The facts and theories stated in this chapter find convincing illustration in the history of modern missions. As a rule, savage and barbarous tribes are shockingly lazy. We are all naturally

Men who sell worthless "stocks" to the unwary, if such men continue to exist, will be punished as the meanest of criminals. The gambling element which is now so demoralizing will be taken out of business and all deals will be actual transfers of property. People who buy labor or other commodities will pay their debts and pay them promptly. They will not, through carelessness, which is sometimes worse than cruelty, leave their creditors to suffer for want of money fairly due. One can hardly imagine what a different world we would live in if only common honesty became universal.

Under the reign of Christ injustice, cruelty, and oppression in business will not be tolerated. Men of power, whether they gain their power by superior ability or by combinations with others, will not crush out weak rivals by unfair methods. Men who follow nefarious practices in business will not be able to gain respectability among Christian people—even applause from leaders of the churches—by endowing schools, building free libraries, and making large contributions to missions.

There is one department of commerce which has special relation to the world-wide extension of the kingdom. The great trading nations of the world are the so-called Christian nations. As a rule, in their relations with non-Christian peoples, the interests of commerce have been the first consideration and have come before justice and kindness.

In some cases they have opposed missionary effort in behalf of those with whom they were trading. The British East India Company would not allow missionaries in the territory which it controlled in India nor would it carry them in their vessels. The directors of that company contended that efforts to preach Christ to those peoples would be injurious to trade and were satisfied with themselves as good Christians. At the present time the British government is opposed to the evangelization of Mohammedans in the Soudan for substantially the same reason. The government of the United States has allowed the sale of intoxicating liquors to non-Christian and barbarous peoples—especially the peoples of Africa—indifferent to the fact that it was thus hindering the Christianization and civilizing of those peoples. If we could realize the burning indignation of our Lord against such outrageous wrongs, if we could see how anti-christian and infernal it is to prefer money to men, perhaps we would put an end to such practices. When “business” is preferred to the interests of the kingdom it is time for “business” to stop or be reformed.

The habits and influence of individual traders in non-Christian countries have been even worse. Their personal immoralities and their dishonesty in trading have sadly scandalized the religion to which they are supposed to adhere. Of course, they do no missionary work; they are not propa-

gandists of the Christian faith. In this respect they are in sad contrast with the adherents of other religions. It is said that the Mohammedan traders in Africa are all zealous preachers of their faith, and make converts wherever they go. And the antichristian influence of traders from Christian lands seems all the more monstrous when viewed in the light of the fact that much of their opportunity for traffic with non-Christian peoples is due to the labors of our own missionaries. They open these countries to commerce, make markets for goods we desire to sell, and bring to light what we wish to buy, and then our traders undo or hinder their religious work.

In fairness it should be said that not all traders from Christian lands are of this class, and we are glad to believe their number is decreasing. More and more commerce is falling into the hands of Christian men who will at least deal fairly by those with whom they trade. But enough has been said to make us feel the need of praying that commerce, which is so largely the fruit of the Christian religion, may itself be Christianized both at home and abroad. God hasten the day when Christian merchants and traders will go to every land, not only to illustrate the principles of the kingdom in their business, but also to preach Christ to those who, as yet, are ignorant of his salvation.

XI

THE FAMILY

THE subject naturally divides itself into two parts—the family as a social institution and the domestic life of the family. They are really two distinct topics, and there is no inherent necessity for considering them together. The former gives rise to the question whether the family as the primary social group will persist or whether it will be superseded by some other form of organization. The latter pertains to the life which the family shall live in itself, the relations and obligations of the members of the same family to one another. But both are closely related to the kingdom of heaven on earth and may be discussed together in connection with it.

If the early history of the human race which we have in the Bible is trustworthy the family is a divine institution. It is not the product of evolution and experiment, as some modern writers aver.¹ Whatever may have been the process by which man's body was formed, there is no good ground for saying that the moral qualities which make the husband, the wife, the parent are the

¹ Henry Drummond, in his book on Evolution.

result of countless ages of evolution. If there is any evidence that among primitive and prehistoric peoples promiscuity was the habit and the care of children was left wholly to the mother, it is far more likely that they had lapsed from a higher state, falling thus to the condition of wild beasts, than that these were the original relations of the sexes and of parents and children.

If our Bible is true, as soon as man came to self-consciousness, as soon as God "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7), that institution in which one man is joined for life to one woman began. "Male and female created he them" (Gen. 1:27; 5:2). The woman was made to be a "helpmeet" for the man. And the first man said of the first woman, "This is now bone of my bones, and flesh of my flesh" (Gen. 2:23). And the writer adds: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). The different records which were combined to make the book of Genesis present no divergence on this subject. Jesus accepts and reiterates these statements and says that marriage, as the union for life of one man and one woman, was the order "from the beginning of the creation" (Mark 10:6-9). It is hard to see how this leaves any room for the evolutionary and experiential origin of the institution. In everything that Jesus says on the subject he honors the

family relation and assumes that monogamy and permanent marriage are its natural foundation.

There is no deviation from this platform in the teaching of the apostles. Among certain "doctrines of devils" (1 Tim. 4:3) which Paul mentions is "forbidding to marry." It is fair to infer from such a statement that he regarded marriage as a divine institution. The writer of the Epistle to the Hebrews says that "marriage is honorable in all" (Heb. 13:4). It is always assumed that the relation is for life. Monogamy was recognized as the proper rule. It seems probable that when pagans who were polygamous were converted to Christ they were not required to put away their extra wives before being received into church-membership, but it was understood that their cases were exceptional. They were church-members with a condition and not of the first rank; for Paul expressly states that a pastor or a deacon must be "a husband of one wife" (1 Tim. 3:2).

No reader of either the Old Testament or the New can fail to be impressed with the fact that the writers of both understood marriage to be a divine institution. We may assume, therefore, that under the reign of Christ the family will continue. So entirely is this taken for granted by most people that they will be surprised to have any question raised concerning it. Who can doubt, they will ask, the divine origin and the age-long permanence of so beneficent an institution as the family? And

yet there are two strong tendencies in modern life which threaten its continued existence. And it is surprising to note that both these tendencies owe their origin, in part, to the influence of Christianity.

One of them is extreme socialism. Radical Socialists group the family with capitalism and make it a part of the present social and industrial order which they say must be destroyed. They state their argument in this fashion: If a man has a family he will desire to work for it and be unwilling to work for the community or State. Marriage made permanent by law is a sort of tyranny which free men and women cannot tolerate. Few parents are properly qualified to care for and train their children. For these reasons it is better that the family should be abolished. As a substitute for marriage they would have a temporary personal contract between man and woman, to be dissolved at the will of either. They propose that all children shall be cared for in institutions provided and maintained by the State.

It is hardly necessary to argue against such a plan. One can easily see how such a relation of the sexes would result in plotting, intrigue, violence, and even social anarchy. Although a State institution might be manned with skilful and carefully trained nurses and teachers, it could never do for children what a Christian family can do. The family is too deeply rooted in the needs of

human nature and too strongly buttressed by the teaching of Jesus to suffer overthrow by such doctrines. Their origin may be traced to the habit which a certain school of Socialists has acquired of carrying to an extreme some of the ideas of Jesus without applying the corrective to be derived from other teaching of the same Master.

Another danger to the family is from exaggerated individualism. In the teaching of Jesus we find that he placed infinite value upon the individual soul, that he made every human being directly and personally responsible to God regardless of his parentage and of his national or ecclesiastical relations, and that his care was first of all for the personal life. It was inevitable that under the influence of such teaching the old theory of the individual's absorption in the State or the church should fade away and that individualism should become prominent in the thought and life of Christian peoples. But they should be saved from exaggerated individualism by the social teaching of Jesus, by the doctrine that a Christian life in isolation is impossible and that it is just as important for a man to be right with his fellow-men as it is for him to be right with God. But this corrective has not always been applied.

The unit of modern society is not the family, but the individual. The family group is no longer regarded as having supreme importance. In nearly every important matter the State reckons with the

individual, not with the family. Many important functions which formerly belonged to the family are now fulfilled by the State or the church. Secular education is given in public schools. Religious culture and training are furnished mainly by Sunday-schools. Neither gets the attention in the family which it once received from that source.

In past times the general feeling has been that the only sphere of life open to women was marriage and the care of a family. That or isolation from men in a convent for the service of the church was her manifest destiny. Now women are reckoned as independent individuals. They jostle with men in the professions, in trade, in factories, and in other callings. Earning their own money, they need not marry, and many prefer the single life.

It used to be thought that in order to have the ordinary comforts of life it was necessary to have a home, but that is no longer true. More and more provision is made, especially in cities, for people to live without homes. Thousands of bachelors of both sexes find material comforts in abundance, and think of marriage as likely to decrease them. Thus we have set ourselves to inventing means by which we may eliminate the family and still live in comfort.

But exaggerated individualism endangers the family chiefly through the ideas of marriage which it creates and fosters. It causes men and women to look upon marriage as a relation to be entered

into solely for their own convenience and happiness. The family as related to the welfare of society and the State has no place in their thoughts and plans. The social obligations which rest upon every man and woman to found a family and to rear children, when such a course of life is practicable, they do not feel at all.

This view of marriage inevitably leads to demands for easy divorce, and to frequent divorce when convenient laws have been passed. If marriage is solely for the convenience and pleasure of the "contracting parties" why should it not be dissolved when these purposes are no longer served? Students of social conditions in this country are amazed at the number and rapid increase of divorces. During the twenty years from 1867 to 1886, inclusive, 328,716 divorces were granted in the United States. In the corresponding period from 1887 to 1906 the number rose to 945,625. That this increase was not due simply to increase of population is shown by the fact that in the former period there were 38 divorces to every 100,000 of population while in the latter there were 73. Taking single years, in 1867 there were 9,937 divorces; in 1886, 25,535, and in 1906, 72,062.

In this respect we easily outrank every other civilized and Christian country on the globe. This is exactly what might be expected from the exaggerated individualism and the ideas of personal liberty which we have here developed. Of course,

frequent divorces are largely due to hasty and indiscreet marriages. Young people enter into this relation without proper consideration of its importance and with still less thought on the wisdom or folly of their choice of a life companion. Finding themselves unhappily married, they make haste to have the irksome bond broken. And many people are married who are totally unfitted to live in a close relation with any other human being. They would be unhappy single and are sure to make unhappy any one tied to them. Such people often want a divorce in order that they may try another experiment, when what they really need is the transformation of their own characters.

The utterance of Jesus on the subject of marriage and divorce is clear and emphatic. (Matt. 5: 32; 19: 3-9; Mark 10: 2-12; Luke 16: 18.) And this teaching derives additional emphasis from the fact that in giving it Jesus departed from his usual custom. It is the only social subject on which he gave direct legislation. We have no recorded word of his on slavery, on the labor problem, on the education of the young, on the best form of civil government, nor on other social topics which seem to us so important. Why did he pass these by and select marriage and divorce as the one social subject on which he would legislate? Probably because he regarded the family as vital to social welfare and fundamental in constructing the right social order.

On the matter of divorce Jesus is clear and decided. He said it could be granted for only one cause, adultery, which in reality breaks the marriage tie. Because no reference to this cause for divorce appears in Christ's words as recorded in Mark and Luke some have inferred that he would not allow it even for this reason, and that the exception has been interpolated into Matthew's report. But it seems more natural and rational to believe that he did make the exception and that Matthew's report is genuine. Jesus admits that in the Mosaic legislation larger liberty was granted in the matter of divorce; but asserts that this was done for reasons of expediency, to prevent worse results. Then he declares that in the original institution of marriage the divine plan was that one man and one woman should be united for life and that whoever departed from this order, save for the one cause, would be guilty of a crime.

Modern legislators, in specifying their long lists of causes for legal divorce, have certainly gone contrary to the will of our Lord. To people living under such loose and liberal laws his legislation on the subject seems narrow and severe. Would not rigid conformity to it inflict great and needless cruelty on individuals? Suppose, for example, a woman finds herself mated to a drunkard, or a savage, or a man foul with diseases contracted through his vices, ought she not to be set free? Or suppose a man's wife is making him miserable, or ruining

his chances of success in life, should he not be allowed to put her away and marry another? Undoubtedly there are cases in which legal separation should be granted for such causes, but not for the purpose of making another marriage. On this the teaching of Jesus is explicit. Ought we not to inquire carefully into his reasons for such apparent severity? Why did he thus legislate?

First, because permanent marriage is better for society than marriage easily and frequently dissolved. The individual must sacrifice something for the common good. Many just and wholesome laws bear hard upon some innocent persons. The best that any legislator can do is to seek the greatest good of the greatest number. Jesus did this in prohibiting divorce save for the one cause. Easy divorce tends to break down and destroy the family as an institution. To destroy marriage and the family would be an unspeakable calamity to the human race. Nothing equal to it for the promotion of the general welfare has been or can be invented to supersede it.

Secondly, because indissoluble marriage is, on the whole, better for the married pair than a union that may be temporary. We must not allow ourselves to forget for a moment that the great and ultimate purpose of all the legislation of Jesus was the development of character. People who are bound to each other for life are more likely to make an effort to adjust themselves to each other and to provide

for a happy life by the cultivation of kindness, generosity, consideration, forbearance, and the spirit of service than if they are conscious that easy divorce affords a way of escape. Now these are Christian graces, and their development in our characters is worth any amount of effort. They are cheaply bought at the price of much suffering. In a noble sense marriage is a school for Christian training, and the school is more efficient when it is known to be in session for life.

Thirdly, divorce is usually bad for the children, if there are any. They are almost certain to lose their respect for their parents. If they side with one they are alienated from the other. The home may be broken up and the children drift into the care of outsiders. The effect on their ideas of moral obligations must be disastrous. When the parents are lawless with regard to the most sacred social relation children cannot be expected to have much respect for law. Almost certainly they will grow up to be undesirable citizens. Their moral fiber is relaxed and their ideals lowered. It is not at all surprising that easy and frequent divorce was closely associated with the corruption and downfall of the Roman Empire. And the matter naturally goes from bad to worse unless the tendency is checked by the powerful arm of the State. Children of divorced parents cannot be taught the sanctity of marriage and are likely to repeat the conduct of their parents.

For these reasons Jesus taught that the marriage relation should be permanent except when one or the other breaks the bond by the crime of adultery. Such is the will of the King, and as his kingdom advances divorces will decrease.

Christ looks at all human relations from above. The ultimate end of them all is spiritual. He would have the family so constituted and maintained as to purify and upbuild the moral character of all its members. And yet he is no impractical visionary, no airy transcendentalist. He recognizes the fact that the primary basis of marriage is physical. "They two shall be one flesh." It is a relation that does not extend into the next world. When the Sadducees came to him with a question which they thought would be a "poser" about a suppositious group of seven brothers who had, in succession, been married to the same woman, and asked, "Whose shall she be in the resurrection?" Jesus replied, "Ye do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God" (Matt. 22: 23-30).

The primary purpose of marriage is the propagation of the race. Of course, it serves other good purposes—it promotes happiness through companionship, it provides for mutual service, it may be a means of intellectual and spiritual culture, and it lays the foundation of a home in which physical

comforts may be enjoyed. But a fruitless marriage is defective. To make it so intentionally is abhorrent to all Christian thinking, besides being bad for the community and the State. A childless pair is not a family, but only its beginning. A childless home is only half a home. A Christian family should include as many children as the parents are able to support, care for, and educate, "for this is the will of the Lord."

No one who has studied the subject can doubt that the general influence of Christianity on the family has been highly beneficial. The family life of pagan lands is far below that of Christian lands. Pagan women are generally enslaved, degraded, ignorant, and stupid. They are not fitted to be, and are not allowed to be, the companions of their husbands. They are not qualified to care properly for their children nor to be their teachers and trainers. Among some pagans the wife is not only the slave of her husband, but also of his family, especially of his mother. When women are thus degraded and belittled anything like true family life is impossible. It is notorious that pagans give little care to their children. In warm climates they run about like pigs and chickens, naked and unwashed until they are half-grown. In colder countries, while they must be clad for the sake of warmth, there is no other difference. Among the masses of the people there is no effort to train their minds or to upbuild them in moral character, and

they are early polluted by contact with the vices of their parents and neighbors. Of course, there are exceptions. Among civilized pagan peoples there are some good families. More than this can be said of Japan, in which the family life, as compared with that of other pagan nations, is so conspicuously good. But as a rule the absence of anything like true family life among pagan peoples is well known.

The introduction and acceptance of Christianity changes the situation marvelously in this respect. Missionaries all agree in their testimony that there is a marked contrast between families of Christian converts and families of their neighbors who yet adhere to the old religion. In the former, husband and wife become loving companions and equals; children are cared for, trained, and educated; their morals are carefully guarded; order and cleanliness prevail, and a real home, though it may be a humble one, is constructed.

In the same way the family life of nominally Christian countries is improved. Even in this country there are many godless homes—homes without prayer or Christian instruction, homes of discord and strife, of nagging and jangling, homes in which the children are neglected or from which they are driven to learn vicious ways in the streets. Now, let the heads of a family like this be converted to Christ and there will be an immediate change for the better in the family life and a steady advance toward the Christian ideal.

One other matter of consequence ought to be mentioned in this connection. There can be no real home without a proper house. Ideal family life is impossible unless the family has a suitable place to live. A family attempting to live in a crowded tenement, perhaps in a single room, at any rate without facilities or accommodations for a decent life, is sure to suffer in health, in intelligence, and in morals unless it has already reached the lowest depths of degradation. The housing of the poor, especially in great cities, is a problem to the seriousness of which Christian sociologists and statesmen are just awakening. There are two ways in which it is being solved. Rapid and cheap transportation is enabling people of moderate income to do their work in the city and to live in the country, where every family can have its own house. In the cities model tenements are being constructed in which a family may find a decent home, and capitalists are discovering that such tenements can be made profitable without charging exorbitant rent. In the end Christian intelligence will be able to find a complete solution for this very important problem, and every family will have a tabernacle fitted for its needs.

The relation of the family to the progress and upbuilding of the kingdom is important. It works hand in hand with the church and to the same end. Both are divine institutions and both serve the same purpose. There are differences of method

But in order that a family may fulfil this noble function it must be really Christian. Husband and wife must both be true disciples of Christ. They must love and respect each other, must work for each other's welfare, and must seek together for the highest good. They must act in harmony in all things, especially in the training of their children. Children must not only be cared for physically, brought up so as to have strong, healthy bodies, but they must also be trained in godliness, love, purity, honesty, industry, obedience to rightful authority, and in all good habits. We cannot here discuss details of method. Gentleness, firmness, wisdom, and patience are required for the great task. The example of the parents, the ideals of the home, and the atmosphere of the family life are more important than instruction. If parents could only be made to understand how great is their task and how rich the results when the task is well done, they would take greater pains to fit themselves for it by prayer and study and self-discipline.

Children owe duties to their parents which must be faithfully fulfilled if there is to be a Christian home. Honor, respect, obedience, affection, and gratitude should be expressed in conduct, speech, and manner. These seem to be the natural rights of parents, and children who refuse or carelessly fail to give them may be justly condemned as unnatural. Moreover, they are due to parents in return for service rendered. No one can estimate

the toil, the care, the thought, the sacrifice which parents give for the sake of their children. If the children fail to make proper returns, the parents suffer in their deepest feelings—

How sharper than a serpent's tooth it is
To have a thankless child.

But the children suffer a greater loss in the failure of character. They show that they are not becoming fitted for the activities of life in a sphere wider than the home, and this is a calamity for which there is no compensation. Parents should feel that it is not selfish to exact right treatment from their children, but that the disposition and ability in their children to treat their parents well are part of their equipment for life and its work.

And children owe duties to one another. If they are not trained to be just, courteous, and kind to one another in the home how can they be expected to show these qualities in their relations to the people in the world? One fine and beautiful thing about a home with a fair-sized family of children is that it is a technical school in morals and manners. Much of what they are taught by their parents they can practise with one another, and it is as true in religion, morals, and manners as it is in mechanics or music that "practice makes perfect." For example, take the vital, all-essential matter of loving others. As we have already shown, this is the sum and substance of the king-

dom of heaven on earth. Children can be taught and trained to love one another and shown how to practise love. This is vastly more important than that they should be taught reading or history or anything else which feeds the intellect alone.

Inadequate as is this treatment of a great subject, it may serve to make us feel more strongly the importance of the family to the kingdom of heaven on earth. It is evident that whatever industrial or economic conditions may prevent marriage or postpone it to late in life, that any ideal or plan of life which reckons marriage as undesirable, that any influence which tends to multiply divorces or break up homes, that any custom or habit which draws people away from their families, like the club life of our cities and the lodges of cities and villages, are all contrary to the will of our King and will be abolished or changed when he has his way. His mission made it impossible for him to marry and found a family. He said that those who do the will of the Father are his mother and brothers and sisters. (Matt. 12:46-50.) That is, his subjects are his family. But his law makes it the duty of all who can, and who are fit for it, to marry, make homes, keep those homes inviolate against the evils of the world, rear children, and train them for the service of humanity in his kingdom. In this respect he only approved and strengthened the original law of God as given to man at the beginning.

XII

THE STATE

THE State is the people organized for political and civic purposes. It is a society for the promotion of human welfare in interests which lie beyond the proper sphere of the family and the church. Its method of operation is commonly spoken of as civil government. In this discussion no attempt will be made to separate the nation from any part of the nation like one of our States or a city. While these parts have their separate government, largely independent of the national government, they may, for our purpose, all be grouped together and considered under the general idea of the State.

Thinkers disagree in their opinions concerning the origin of the State. It is not easy to trace it to its source historically, since, in some form, it must have existed in prehistoric times. Some believe that it originated in the patriarchal system. A father ruled his family and their descendants during his lifetime. At his death the authority he had exercised passed to his oldest son, or to one whom he had selected. Meanwhile the family group is ever widening by natural descent until it

reaches the magnitude of a nation. This process can be traced in the descent of the Jewish nation from Abraham, though the transmission of authority to rule is not long unbroken and clear.

Others hold that, while the patriarchal system may account for the beginning of nations, it is not a sufficient explanation of their development. They claim that this can be explained only by the conquest of one family or tribe by another and the addition of the members and lands of the conquered tribe. In order to make the conquest complete and permanent a system of government substantially the same for both portions was devised and put in operation. It must be admitted that this is, in brief, the history of most of the great nations. But it accounts for little more than extensive growth and leaves most of the phenomena of national life unexplained.

Other thinkers believe that the State is simply a social contract. Men discover that they cannot live in isolation, and so they unite and agree to live together under certain laws which their wisest men formulate. This sounds well, but a serious objection to it as a theory of the State's origin is that no such compact has ever been formed as the beginning of national life. Something like it took place when the separate American colonies united, formed the United States, and adopted a constitution, but it should be noticed that these colonies had already been parts of the British

nation, and that each colony had a government of its own. Their act was not the first expression of the idea of a State nor the beginning of government. This theory is equally faulty as the ideal of the State. If it is no more than a social contract, an agreement among its members, then it may be dissolved at pleasure and the State has no safer foundation than the shifting desires of men.

While all of these methods have been employed in the formation of nations, they do not furnish, either separately or taken together, an adequate explanation of the origin of the State. The truth seems to be that the State had a divine origin and must be reckoned with the family and the church as a divine institution. Paul says: "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God" (Rom. 13:1). This cannot mean that the persons then in authority in the Roman Empire had been chosen and appointed by the Lord. This is no announcement of "the divine right of kings," which has been so often and so largely used as an instrument of tyranny. It means that civil government, the State, is according to God's purpose—is part of his plan for the human race. Perhaps in no case except that of the Jewish people has a nation been formed and established by divine decree. This law was written rather in the nature of man when he was constituted a social being. Nevertheless the

law is imperative, as is the law that animals shall breathe to exist. The State is a necessity. It exists in some form among all peoples.

There can be no satisfactory ideal of the State without recognition of its divine origin. On no other basis can it exercise the authority which it must have in order perfectly to fulfil its functions. It has the power of life and death over its citizens; by its "right of eminent domain" it controls their property; it makes laws for the regulation of their conduct. No institution not of divine origin could exercise such authority as this over the people of a nation.

The functions of the State are many and important. It will be impossible here to enumerate and describe them all, but brief consideration must be given to this part of the subject. One function of the State is the protection of its people—of their persons, their property, their reputations, and their liberties. This was, probably, its earliest function, the thing men first thought of when they associated themselves as a nation. The first purpose was to defend the nation as a whole from foreign aggressors. Then came the protection of the people from one another by the prevention of crimes such as murder, assault, robbery, theft, fraud, arson, trespass, slander, and any other infringement of rights. A later development of this idea was the protection of individual citizens from injury or wrong in a foreign land.

Another function of the State is to secure and maintain justice between man and man. As population becomes dense and civilization grows complex, many disputes arise between citizens which must be settled by the State. No other power can create and set in motion the machinery necessary to discover the facts in every case and decide the contest on principles of equity. The State must defend the weak against the aggressions of the strong. It should guarantee to every human being a chance to reach the highest development and live the noblest life of which he is capable.

Another function of the State is to promote the material prosperity and physical comfort of the people. It builds roads, bridges, and canals; it improves natural waterways and harbors; it aids in the construction of railroads; it irrigates arid lands; it conserves natural resources; it gives instruction to the people as to the best methods of carrying on productive industries and aids them in combating enemies of fruits and grains and domestic animals. It puts forth effort to preserve the general health by prohibiting adulterated food, by providing pure water, by drainage, and by carefully restricting the spread of contagious or infectious diseases. It compels the erection of safe buildings for dwellings and the use of safety appliances in dangerous occupations. It prohibits nuisances that will endanger the health and comfort of people they affect.

Another function of the State is to provide for the education of the young. It erects, equips, and cares for school buildings; it trains and employs teachers; it prescribes courses of study, and conducts examinations. Some States provide for education far beyond the range of the ordinary public schools and grant university degrees. The State educates on the ground that ignorance is a menace to the peace and welfare of the nation and that only intelligent people are fit for citizenship. This argument has special force in a democracy or a republic.

Another function of the State is to care for the destitute, the helpless, the deficient, and the degenerate. For this purpose hospitals, asylums, and reformatories are erected and maintained. The acceptance of this function among Western nations is proof that the State is becoming Christian.

It is the business of the State to protect the morals of its people and to promote good morals by all means in its power. The State should make it easy for its citizens to be good and hard for them to be bad.

Opinions differ widely concerning these functions. There have been statesmen and philosophers who have argued that the State should exercise only the police function. But the conviction grows and is more and more widely accepted that all the functions mentioned and many more are legitimate to the State. The tendency of modern times is

certainly to widen them. In this country there has been excessive and much unwise legislation, but it all marks the tendency to increase the functions of the State and give it more and more control over the affairs of the people. But those mentioned are sufficient to show the immeasurable importance of the State and how vitally it is related to the welfare and progress of humanity. Of the three divine institutions, the Family, the Church, and the State, it would be difficult for a truly judicial mind to say which is the most important.

Will the State continue? Suppose the kingdom of Christ to have come, or to be well under way, would there be a State? Would any form of civil government be necessary? Some great thinkers have maintained that the State is only temporary, that it grew out of evil and is itself a necessary evil, invented and tolerated to prevent worse evils, and that it will pass away as Christianity advances and the world grows better. Leo Tolstoy is the most widely known of the apostles of this creed. It is probable that the police functions of the State, those functions which operate for the prevention of crime, injustice, cruelty, and all forms of injury to others, will gradually become less necessary and conspicuous; but there is little ground for hope that they will ever pass wholly away while the world stands. There will always be wicked people whose restraint and reformation will require the strong arm of the State. But even if this should

become wholly unnecessary the State will still be needed and will doubtless continue.

One reason for believing this is the divine origin of the State. Of course, it might be divine and still be temporary, but its origin in the purpose of God makes its continuance probable. There is no intimation in the word of God nor in the nature of man that it will ever pass away.

The functions of the State are wider than those which the family or the church can undertake. If we suppose its work of protection to be no longer necessary there still remains more than enough to require and insure its continued existence. If every man, woman, and child in the world were a loyal and faithful Christian the State would still be needed. Certain great objects which are essential to the progress of humanity can be attained only by the combination and cooperation which the State makes possible. What those objects are will be made clear as we proceed.

Practically all the duties of a good citizen are Christian duties. There are at present some things into which a State might force its citizens, like military service or Sunday work, which are unchristian. But we are now supposing that the State is so far Christianized as not to require such services. Then the ordinary duties of a citizen are such acts as a Christian would have to perform in order to live rightly with his fellow-men. Two examples will make our meaning clear. One of

the first duties of a citizen is the cheerful surrender of some of his abstract rights for the common good. That is a Christian act. It is the duty of a citizen to combine with other citizens in all possible ways to promote the general welfare. Willingness to do that is the very essence of Christianity on its manward side. It may be seriously questioned whether one who refuses to do it is a Christian at all. Why, then, should any one think that the progress of Christianity will do away with the State?

The State is probably the medium through which Christians may best express themselves in their service of humanity. We say "probably" because some will be inclined to give the church preeminence in the opportunity it offers for service. It is not necessary to argue the question; certainly we shall not decry the church as a medium for doing good. The point that needs emphasizing is that Christians have not yet apprehended the magnificent opportunity for service they have in the State. They have not yet heard, much less heeded, the call of God to carry their Christian ideals and Christian power into their life as citizens. They have been too ready to acquiesce in the dictum of worldlings that religion has no place in politics. That is a worse than pagan sentiment, for religion has always been a powerful formative force in the making and government of States, and Christians will fall far short of their duty and

their privilege if they do not make their religion the controlling force in the States of which they are citizens.

The State may become the best representative of the kingdom of heaven on earth. It is more nearly conterminous with it than any other society. The family is important because it is related to the beginnings of life and the training of the young. The church is important because it has to do with the spiritual life and the formation of character. But the State is broader than either and touches human life at more points. The three work together to the same end, but the manifestation of the kingdom is more apparent in the State.

The growth of the kingdom is best shown by the kind of States people are organizing and sustaining. For we must remember that the kingdom of heaven affects the whole man in all his relations, and its manifestation is mainly in the relations of man to man.

For all these reasons we believe that the State will continue "to the end of the age." It will rest less on force and more and more on the spirit of brotherhood and voluntary cooperation. But its functions will increase and it will foster more human interests. The coming of the kingdom will increase its importance as an instrument of human progress.

How will the kingdom come in the State? By what means will the Christianization of the State

be accomplished? It cannot be done by any formal declaration that the State is Christian. Such an announcement is always dangerous and is not likely to have any good effect on the life of the people. When Constantine decreed that Christianity should be the religion of the Roman Empire he did not make Rome more Christian, but he helped to paganize Christianity. A similar declaration by any nation at the present time would have a tendency to make the people feel that true religion is a matter of forms and creeds instead of being, as it is, "the life of God in the soul of man."

The State cannot be Christianized by an attempt to make it ecclesiastical. Whenever the church has attempted to rule over the State the result has been injury to both. The church becomes a political machine with leaders greedy for power, and is thus diverted from its legitimate work of making holy men and women. The priest-ridden States have all fallen behind those which have been free from such dominance.

The State cannot be made Christian by the adoption of any credal test of citizenship. This experiment was tried by the Puritans and failed. Arrogance, tyranny, persecution, hypocrisy are its certain fruits. A State following this plan would in the long run disfranchise or expatriate most of its honest and conscientious men.

The true and only hopeful method is for Chris-

tian men and women to carry their religion into political and civic affairs. History shows plainly that religion is necessary in the organization and maintenance of the State. While a pure theocracy is not yet possible, God must be recognized by a people who hope to make themselves a permanent and progressive nation. Pure Christianity is the only religion whose results are wholly beneficial. How to get it into the State so that its vitalizing and purifying force will permeate all departments of national life is the question. It works from within outward. It is shy of forms and mechanical devices. But while Christianity begins in the heart, it must express itself in the worship of God and in service to mankind. As already hinted, the State is the best medium for the latter form of expression. The State will become Christian through efforts of the family and the church to make Christian citizens—men and women who will recognize the fact that the State is the noblest possible sphere for Christian activity.

What would a State be under the reign of Christ? The subject stirs the imagination beyond almost anything else of which one could think. We are forced to admit that a really Christian State is far in the future, for such a State implies that all its subjects are Christians and all are doing perfectly the will of the King. Perhaps the world will never see such a State; certainly it will take the most favored nation centuries to develop and perfect it

unless the progress of the future outruns that of the past. But some States are becoming Christian, and we may hope that the time is not far distant when in a few of them a good working majority of the citizens will be Christians of the sort who believe that they must express their religion in the life of the State. Suppose that time to have come, what sort of a State would it be? We may not be able to describe it in detail, but we can at least sketch an outline and indicate a few of its leading characteristics.

As already intimated, it would be democratic in form. The value which Christ placed upon man as man, his insistence upon equality of rights and privileges for all in his kingdom, and his call to every one to take his place among the builders as a free worker would preclude any other form of government for a Christian State. He made his church democratic by direct command; the State must be the same to preserve the Christian ideal. Only thus can the best interests of man be served. The people must rule or they will miss their opportunity for development. In the Christian State this self-government will be real and the right to it carefully defended. Whoever attempts to take it away by claim of hereditary authority, by "bossism," by manipulating caucuses and conventions, by interference with elections, or by any other political trick will be regarded and punished as a criminal. The tendency of modern government is more and

more toward pure democracy. The demand for direct primaries and for the initiative and referendum and for the recall are proofs of the strength of this movement. At the same time it must be admitted that laws cannot be made in popular assemblies. In the main they must be enacted by representative men.

The lawmakers of such a State will be Christian men who faithfully seek to enact laws expressing the will of Christ. In the opinion of politicians such a hope as this is merely an iridescent dream; but all the good things the world has gained have first been some prophet's dream. So long as the people of a State are part Christian and part non-Christian or adherents of other religions a certain amount of compromise in legislation may be necessary. Minorities have their rights. No one in the State has a right to do that which will injure another, and every person can be justly restrained from such actions; but positive laws, those requiring duties, in a State having a mixed population must stop short of the standard they could reach if all the people were Christians. But the legislature of a Christian State should make laws corresponding as nearly as possible to the teaching of Jesus.

Good laws serve a triple purpose—they restrain evil; they educate the conscience of the people; and they encourage good behavior. They restrain evil by providing and administering suitable penalties to

those who transgress. They educate the conscience by teaching those who are morally in the lower strata of the population the ideas of right and wrong which prevail in the upper strata. Many are open to instruction from the State who will not receive it from any other source. They do not perceive that a wrong thing is wrong until the people make it unlawful. Good laws encourage good behavior by the requirement of duties and the cultivation of public sentiment. All Christian people go beyond the laws of the State in service to their fellow-men, but there are always some who are lagging behind and who need the spur of legal requirement. Gradually, however, they come to look upon such enforced duties as a matter of course and perform them without thinking that they are required by law. That is the beginning of the higher morality which is liberty.

Legislation may serve to develop industries, to promote trade, to increase the wealth of the State, and to preserve the health of the people. Modern legislators give most of their time and attention to such matters. Nothing indicates so surely the commercial spirit, the practical materialism, of our age as the bulk of this kind of legislation. But such subjects should not exclusively occupy the attention of lawmakers. A Christian State will recognize the fact that the morals of the people are far more important, and that legislation with regard to their moral conduct is legitimate. It is

objected that you cannot make people moral by law. On this point we need to be clear. The State may not attempt to make people religious by law. Every effort of that sort has resulted only in evil. The most that the State can do in this matter is to protect the people in the free exercise of their religion. But moral conduct can be affected by law, as we have already shown. While no amount of legislation can make bad people love righteousness, they can be restrained from certain forms of injury to themselves and from nearly all forms of injury to others. On this principle the manufacture and sale of intoxicants as beverages, gambling, prostitution, seduction by either sex, profane swearing in public, unwholesome child labor, indecently crowded tenements, unnecessary Sunday work, Sunday sports, and other things that hurt and destroy will be as surely prohibited as murder or theft. The legislature of a Christian State will enact laws to prevent the formation of any social order or industrial system which will deprive any citizen of his right and opportunity to live a full, noble, satisfying life.

In a Christian State men will be elected or appointed to execute the laws who cannot be bribed with money, or political favor, or any consideration to continue or wink at lawbreaking. In such a State men who as president or governor or mayor or judge or police officer should violate their oath faithfully to execute the laws, or lawyers who

should use their ingenuity to defeat the purpose of the laws would be considered as the most dangerous kind of criminals, and punished according to the magnitude of their crime.

How to prevent the manufacture of criminals and how to deal with the criminals already made are among the great problems of the State. They have never yet been solved to the satisfaction of thoughtful philanthropists. The theory which has been generally accepted since the world began is that the way to prevent crime is to punish every criminal with appalling severity. But the history of the world shows that crime grows and criminals multiply under such treatment. It is only during recent years that serious thought has been given to the task of preventing young people from entering upon a career of crime and of reforming those who have begun it. This is certainly the Christian way, and the Christian State will steadily and patiently follow it. Of course, proper home life is the main thing. Children that are brought up in good homes do not become criminals. Perhaps the State could improve home life by adopting Plato's idea that when children go wrong their parents should be punished. Laws should be passed and institutions established to prevent the manufacture of criminals. Children's courts are good temporary expedients. Far better are safe playgrounds for children and wholesome work as soon as they are old enough.

All punishment of criminals should be administered with two purposes,—one the protection of the people, the other the saving of the offender. The custom of the past has been so to punish beginners in transgression as to confirm them in a criminal career. The Christian State will seek to save the worst. Every criminal is a human being and there is always a possibility that he may become a good citizen and a member of the kingdom of heaven. Of course, there must be punishment, but there may also be wholesome surroundings, Christian instruction, and absorbing work, which is itself a source of moral healing.

A Christian State will prevent pauperism and vagabondage. It will provide work and wages for those who are willing to labor and force work on those who are unwilling. This is a legitimate function of the State and is one of the imperative needs of humanity.

The Christian State will provide and maintain exact justice between man and man, not simply in personal disputes, but also in larger matters like taxation and other State burdens. No laws nor ordinances nor acts of legislation will be so framed as to give favors or special privileges to any class. Courts of law will be courts of justice. If any discrimination is ever made it will be in favor of the weak, and the Christian law, "We that are strong ought to bear the infirmities of the weak" (Rom. 15:1), will become the law of the State.

In a Christian State no one will be disfranchised on account of race or color, but only for proven unfitness, moral and intellectual. The Christian State will guarantee to every one his just share in the natural resources of the country. Strong, keen, grasping, predatory men, either singly or in combination, will not be able to rob the people of their property rights. If there is no other way of securing these rights, it will be done by appropriating natural resources as people's property. So far as possible, the Christian State will give every citizen a fair chance in life. On all great questions pertaining to the welfare of the people, it will endeavor to crystallize Christian sentiment into civil law and to enforce it.

What sort of education will a Christian State provide for its children and young people? It will be an education that will fit them for the duties of life. It will include physical culture, mental training, and the attainment of practical knowledge. It should also include instruction and training in morals. As we have already seen, State schools cannot teach religion, at least not until all are agreed as to the form of religion which shall be taught. But they can teach good morals. It is doubtful if there is any one even now in a civilized State who would object to having its schools teach and train their pupils in such subjects as honesty, truthfulness, honor, fairness, purity, industry, respect for the rights of others, obedience to

rightful authority, charity in judgment, kindness in speech, the duty of helping others, and patriotism. These subjects are generally neglected, except as they may get meager attention on account of their bearing on the routine of school work. And yet they are more important to the future citizens than all the book-learning they will ever get. Ethical principles are more important than mathematical facts. In the schools of the Christian State they will receive the attention they deserve.

Would a Christian State go to war? That is a great question, and hard to answer. That men should devote their lives, their energies, their time, and their wealth to the work of killing other men, of devastating their lands, of ruining their homes, of reducing their families to starvation, of sowing broadcast disease and misery and desolation is certainly not according to the will of Christ. The spirit of war is not the spirit of the kingdom of heaven, but of the inferno. And yet the world has the habit of war, acquired and strengthened by centuries of fighting. It has glorified war, arrayed it in gaudy apparel, and deified the successful warrior as though the business of butchering men, destroying property, and filling a land with woe were the finest business it had to offer. This habit of war and this disposition to make it the noblest of occupations are hard to change. On this brutal savagery of man Christianity has so far made very little impression. The so-called Chris-

tian nations are still giving their energies largely to this awful business.

And if a State should become so far Christian that its people really desired to bring war to an end, it would encounter a serious practical difficulty. Its next neighbor might still be so barbarous and savage as to be capable of waging a war of conquest on a peaceable nation. The Christian State would thus be at the mercy of its savage neighbor which might overwhelm it, take possession of its country, reduce its people to slavery, and destroy its civilization. But this difficulty is more imaginary than real. It is a phantom raised by centuries of fear and fighting. It is probable that any nation announcing at the present time its settled purpose never to engage in war would be left unmolested by all other nations. Shame, if nothing higher, would restrain them from attacking it.

A State really Christian would spend very little of its energies and resources in preparation for war. It would avoid war by every honorable means and engage in it only as a last resort to escape worse things. It would fight only in self-defense and for the preservation of its existence. As the kingdom of heaven extends and the power of Christ is increased over the nations, war will cease altogether. There will be no necessity nor occasion for it, since it is impossible that one Christian State should fight another. Men will loathe

and abhor it for the horrible thing it is, and peace will cover the earth because it is the will of the King.

In the past the State existed for three things—to punish crime in its own borders, to wage war on its enemies, and to glorify its rulers. But under the steadily growing influence of Christianity a great change has come over the thoughts and habits of men with reference to the State, and greater changes are yet to come. We are beginning to see that the true function of the State is to provide for and promote the highest welfare of the people and that the Christian State will fulfil this function. It will prevent or restrain crime, establish and maintain justice between man and man, give all its citizens a chance for an honorable life, rescue them from idleness and poverty, promote the development of the natural resources of the land, increase wealth, compel public utilities to be the servants of the people, care for the health of its citizens, provide them with education and means of moral improvement, and make its nation a true brother to all other nations of the earth.

XIII

CIVILIZATION

SOME elements of civilization have already been considered sufficiently for our purpose. The family and the State under the reign of Christ embody the best features of it. No country can be called civilized which has not good homes and family life in which the sexes hold their divinely appointed relation, and in which children are trained to be good and efficient men and women. Equally essential is good government, with just and equitable laws fairly and thoroughly administered in the interests of the people. The machinery of a civilized State includes many institutions which need not be again enumerated. A certain measure of material prosperity, inventions, the industrial arts, the development of natural resources, and organization for business seem to be important elements of civilization.

It is a noteworthy fact that in its simpler forms civilization always follows the preaching of the gospel to barbarous tribes. Those who had been naked savages learn to make and wear clothes; huts are abandoned for decent dwellings; if they have been filthy they adopt habits of cleanliness;

the idle learn to value the rewards of labor and become industrious; their rude dialect becomes a written language; family life is improved, or newly created if it had not before existed; institutions like schools, legislatures, and courts are duly established; and the growth toward complete civilization is as rapid as the conditions will allow. Such facts as these make it evident that Christianity is a civilizing power and that the coming of the kingdom means a more perfect civilization.

What is the relation of the kingdom to some of the finer elements of civilization like learning, literature, art, and manners? The subject is of great interest because it has an important bearing upon everyday life. Did Jesus have any interest in these matters? Did he mean that his disciples should ignore them or oppose their cultivation or aid it according to taste and ability?

On these subjects Jesus was entirely silent. If he felt or showed any interest in learning or literature or art, we have no record of it. He probably knew all about the nature and possible uses of gravitation, steam, and electricity; the principles of sanitation and hygiene; and the means of production, travel, transportation, and communication which men would discover in the coming ages. Why did he not give the world the benefit of his knowledge? If science is the great thing, why did he not teach science? Why did he not move upon the vast deep of ignorance and superstition

to make men scientific and wise, and thus save them from centuries of stumbling and suffering? Perhaps he knew that the world was not ready to receive such instruction and would not know what to do with it. Perhaps he did not regard such matters of very great importance, and foresaw that if he taught them they would cause men to ignore or forget the greater teaching. The practical question is, did he mean that his disciples are to ignore science, fear and shun learning? This is not an idle question, for there have been Christian teachers who have said that the less we have to do with secular learning the better, and have felt that they had warrant for their position in the example of our Lord.

Here we recur to the fact that Jesus was not indifferent to all the matters on which he was silent. He was preoccupied with the most important things. Two facts in his life and work give us a hint on his attitude toward learning. On several occasions he gave honor to Moses, and "Moses was learned in all the wisdom of the Egyptians" (Acts 7:22). Paul was probably the best-educated Jew of his day, and Jesus called him to be his chief apostle. The fact, so plainly evident, that the kingdom has to do with the whole man will help guide us to a just and safe conclusion in this matter.

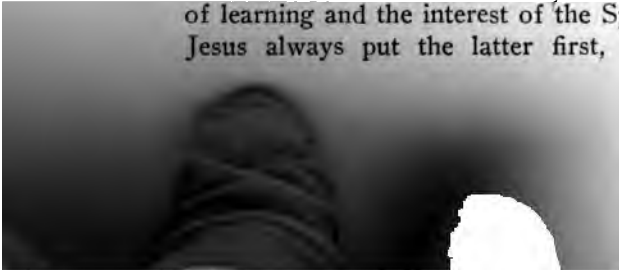
All truth is God's truth, and if learning helps to discover and organize truth the kingdom cannot

be unfriendly to it. Everywhere the school follows swiftly on the heels of the gospel. The Christian Fathers, the leading men of the early centuries of Christianity, were in favor of education and learning. Even the Puritans, with all their hatred of worldliness, were ardent and steadfast in their desire for good schools and general education. One difference between Jesus and other leaders is that he would give learning to every man according to his capacity. His reign will put no check on man's desire to know all there is to know. But education should be Christian. By that we mean that science, history, philosophy, literature, and the rest should be so taught as not to impair faith in Christ, and that the ideal of using learning for Christian service should be kept constantly before the pupils. While we are waiting for the State schools to be Christianized, it is clearly the duty of the churches to combine for the support of schools, colleges, and universities in which Christian education can be obtained.

Is there any conflict between the kingdom and the higher or highest learning? Certainly not, if the learning has for its end the discovery and impartation of truth. We used to hear a good deal about "the conflict between science and religion." There never was and never can be any conflict between true science and true religion. Scientific discovery and progress may endanger some dogmas of the church, but they can never

imperil the interests of the kingdom. Similarly, believers in the divine inspiration of the books of our Bible have looked with hostile eye upon those who would apply to its study the "higher criticism" or the "historic method." But we can fear nothing which serves to bring out the truth. All we can demand is that scholars shall be sure of the facts before they draw conclusions. They must not draw inferences from propositions not yet proved. They should not let hostility to the religion of the Bible make them unscientific in its study. Jesus said: "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37), and all his subjects must not only welcome the truth, but strive in every way to know it.

But learning has other dangers. It tends to make men self-sufficient and proud. It takes away the childlike spirit, without which no one can enter the kingdom. Coleridge said that few learned men are men of prayer. It makes men feel that they can find out everything by intellectual methods. Thus they ignore, even mock at, the method of the Spirit. Out of this grows skepticism or agnosticism. But learning that is thorough and scientific will know its limitations and acknowledge that there are ranges of life outside its sphere. There is **danger that the life will be absorbed in the pursuit of learning and the interest of the Spirit forgotten.** Jesus always put the latter first, and we must



recognize and follow his estimates in building the kingdom. There is always danger of an aristocracy of learning, danger that people who devote themselves to it will think they are superior to other classes of workers.

Subjects of the King must guard themselves against these dangers. They must make learning, both in its end and in the methods by which it is pursued, a servant of the kingdom. Knowledge of one kind helps to gain knowledge of other kinds. Secular knowledge that is gained and held in a reverent spirit saves one from going astray in the pursuit of religious knowledge. Ignorance is the mother of superstition, fetishism, sacramentarianism, and of fads and follies and fanaticism in religion; knowledge may be the guide to pure faith though not the source of it. Moreover, our Lord can use a trained and disciplined mind more efficiently than he can use one unaccustomed to close study and hard thinking. There is scarcely an interest of the kingdom that may not be advanced by true learning possessed by its subjects.

What is the relation of the kingdom to literature? On this subject too, our Lord was silent. He had not read the Greek and Roman classics, the poems of Persia and India. Did he know of their existence? Nothing in his discourses indicates it. Apparently he knew the Hebrew bible, and of literature nothing beyond. Would he have

his disciples equally indifferent to all pagan or secular literature? There is reason for the question in the fact that many Christians have had a strong and abiding conviction that the less we know about the world's literature the better for our souls and for the cause of our King. Every one knows about the intense prejudice of the Puritans against fiction and the drama, and how they regarded the reading of such works as a sin. A religious leader in this country, a man who for forty years was president of a theological seminary, used to say that Shakespeare was inspired by the devil. In our day many have gone to the opposite extreme and regard all good literary works as alike inspired by the Lord.

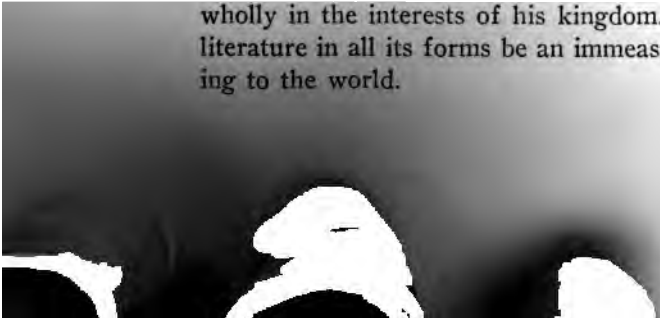
All that we have said on our Lord's attitude toward learning is in place here. The great world of secular literature is open to the disciple of Christ for culture, so far as he can use it without injury to his spiritual and moral life. He must discriminate in his reading and study. The great mass of neurotic, erotic, idiotic fiction coming from the press he may well ignore. All writings whose purpose is to undermine Christian faith he should help to make "poor sellers," unless he feels called to the task of controverting their arguments. But books that convey valuable information, that stimulate thought, that raise one's ideals, that stir noble emotion, and that give pure pleasure, he should read.



Ought a subject of the kingdom to give his time and strength to the production of secular literature? Why not, as well as to the raising of fruits and grains? Only let it be that which instructs or stimulates the mind and feeds the heart. Let him look at life and nature from a Christian point of view and write with a Christian purpose. Fiction, poetry, essays, history may serve to extend the kingdom of heaven on earth as well as sermons and theological treatises. There can be no doubt that "Uncle Tom's Cabin" helped to form the sentiment which abolished slavery in this country. Further aid to the same cause was given by poems like those of Whittier and Lowell. The novels of Charles Dickens stimulated the reform of social abuses in England. "Ramona" helped to open the eyes of the American people to the shameful abuses which had been heaped upon the Indians in this country. The sociological novels of our time are among the forces which will bring about great economic, industrial, and political changes in the civilized world. The modern drama had its origin in a religious purpose, and at first represented religious facts. May it be redeemed so that it will be an effective agent in promoting the moral and religious progress of the world. But even if polite literature served no other purpose than to give culture and information it would still have its place in the kingdom. "All things are yours," the apostle Paul declared.

Under the reign of Christ, what kind of newspapers would we have? The present newspaper presents mainly the bad side of life. It ought to present the good. When it approaches the legitimate, it magnifies the sensational and spectacular out of all due proportion. It caters to people of low moral tone, weak minds, limited knowledge, and bad taste because they are in the majority. As the kingdom advances the intelligent, refined, moral, and religious people will be in the majority, and after a while this majority will become so large that only good papers will be profitable. So the sensational, snappy, cheap magazine will give place to those that have literary and educational value. Trashy novels will find no market, and only those which afford pure recreation or present high ideals of life or furnish information will be produced. Then religious periodicals will not be crippled by scanty support, but will become the most popular of journals.

The printing-press has done much for the kingdom. It has also been an efficient servant of the enemy. Some believe that it has done more harm than good, but this is a pessimistic judgment; the balance is undoubtedly in its favor. But in the years to come the King will wrest from Satan what control of it he has and use this mighty engine wholly in the interests of his kingdom. Then will literature in all its forms be an immeasurable blessing to the world.



What is the relation of the kingdom to art? Here also we have only silence from the King. For the temple at Jerusalem in which the average Jew gloried he cared so little as to give rise to the suspicion that he intended to destroy it. If he knew that Athens was full of beautiful statues and paintings and that Rome was magnificent with temples, palaces, theaters, arches, and columns, he never, so far as the record shows, mentioned the subject. Was he indifferent to art? Did he fear that the love of beauty and the pursuit of art would corrupt his followers and serve only purposes of evil? When Savonarola's eloquence caused the Florentines to bring their "vanities" to the public square to be burned, was he moved by the spirit of his Master? Were the Puritans, when they broke the images and demolished the pictures in the cathedrals of England and eschewed beauty in dress and home and church buildings, nearer to the Christian ideal than others? The answer we may find to these questions affects a part of life which has much to do with human happiness and progress.

In attempting to explain the silence of Jesus on art, we are not shut up to the assumption that he was indifferent or that he meant it to have no place in the life of his people. He was a prophet on religion and life, and he adhered closely to his central theme. He could not turn aside to discuss every interest and legislate concerning every pos-

sible act. His own people, those to whom his ministry was specially and chiefly addressed, knew almost nothing of the fine arts. Literature and music were their only attempts in this direction, and these were rarely cultivated for pleasure alone, being devoted mainly to religious purposes. Sculpture and painting were forbidden, because among the surrounding nations these arts were so generally prostituted to pagan purposes. They did nothing worthy of consideration in the way of architecture. Even the wood-carvings and brass-castings on Solomon's temple were made by foreigners. Among such a people there was no occasion for Jesus to speak of art.

No one can believe that he was indifferent to beauty. The declaration that a lily of the field was more finely arrayed than Solomon in all his glory could have been made only by a beauty-loving soul. He was the Son of that God who flooded the world with beauty. He loved flowers, he loved the mountains, the valleys, the stately trees, the fields of waving grain, the sea, the streams, the splendid sunset, and the starry heavens. He looked on the beauties of them all with an appreciative heart. He saw in those beauties his Father's work. Now, if God covered his handiwork with beauty and created in us an esthetic sense to enjoy it, why may not we create and enjoy works of art? The soul that has no esthetic sensibility and no taste in discerning objects of beauty is hardly a normal

soul, much less one that is well developed and highly cultivated.

In discussing the relation of the kingdom to art, the chief question for consideration is how to make art subservient to the higher interests of the kingdom. What do people mean when they speak of "art for art's sake"? Really, it is an inane and meaningless phrase. Art has no end nor purpose nor interest in itself. Art exists for the sake of man. Its works are intended to produce some effects upon the minds and hearts of those who behold them. What sort of effects ought they to be? If works of art give pleasure they have a reason for being, provided it is pure pleasure. But pleasure sought as an end has an element of danger. It tends to make people selfish, hard, and indifferent to moral restraints. It is a curious fact that, with some noble exceptions, artists of all kinds are deficient in moral character. The pursuit of beauty does not seem to make good men and women. This does not condemn art, but it surely is a warning signal, calling us to subordinate it to the making of character. And if works of art awaken lust, the love of combat, blood-thirstiness, or any malign passion, our Lord would banish them from the sight of men, condemn them to destruction.

We can pay too high a price for works of art. The massive and imposing structures of Egypt and Assyria and the daintily beautiful palaces and tombs of India which the world so much admires

were built by the sweat and blood of men forced to labor without remuneration till they died of exhaustion, simply to gratify the whim or the ambition or the sentiment of a heartless ruler. It is related that Parrhasius of Greece crucified an old Olynthian slave in order that, by watching his dying agonies, he might be better able to paint his "Prometheus Bound." Modern artists are more humane, but some of them are equally reckless of human welfare. They would not torture an old slave for the sake of art, but they would befoul the souls of all those who look upon their works. Modern palaces have not been built, modern art galleries have not been filled by forced labor, but often they have been purchased by the toil and suffering of the poor. We pay too high a price for works of art when we purchase them with the souls of men or the rights of men.

Our Lord would have us regard art as a luxury. Get the needful things first—spiritual life, character, brotherhood, the Christian social order, the Christian State, then the amenities and refinements of life. Works of art, both in their production and in their use, must always be kept subordinate to the higher interests of man. We do not mean that every work of art must have a moral; "beauty is its own excuse for being"; but at least it should not be immoral in its influence.

How far will the King allow us to use art in worship? Without being flippant, we might reply



just so far as we can use it for worship. If we use it to gratify our pride or for the production of esthetic pleasure, and then mislead ourselves into calling that pleasure worship, he will rule it out. A costly church building, magnificent in architecture, commodious, and adapted to the needs of a reverent and working body of Christians may present to the world their sense of the supreme importance of Christianity and so preach Christ with power. A mean, unattractive, and inadequate church building may display a worldly and penurious spirit in the people, and so belittle Christianity. Whether Jesus would rather have the money used for the architectural display, even with the noblest motive compatible with such expenditure, than to have it used in evangelizing the world or in educating converts from paganism and their children, is a question not easy to decide. Of course, the right answer depends upon which will do most for the advancement of the kingdom. In seeking for it, we must keep in mind the fact that the kingdom is broader than evangelization, broader even than religion; that it subordinates all the works of art that genius and skill can produce to the use of the King in the making of the perfect man.

The same question arises with regard to the use of music in worship. The New Testament makes it clear that both singing and instrumental music are to be employed in public worship. Of the right sort and rightly used, it expresses joy, gratitude,

praise, and adoration, and lifts the devout soul into communion with God. But how far does artistic music accomplish this purpose? Does a church have the approval of Jesus in expending vast sums of money to procure fine music as a means of drawing and entertaining the people, its own members included? There is a subtle danger in this practice. We may waste the Lord's money. Esthetic pleasure is not worship, and the Lord will know the difference. Would it not be better to spend part of the money to employ teachers to train the people to sing? However these questions may be answered, one thing is clear—the art of music has a place in public worship. Great revivals of religion are generally accompanied with much hymn-writing and the creation of new music.

The use of images and pictures in churches is attended with the danger that they may be worshiped as idols. That has most certainly been the result, and is still the result in many countries. Thus, so-called Christian art is prostituted to pagan purposes. Here the Mosaic prohibition should be applied in full force. Better are the bare walls of the Puritan meeting-house than a house of worship that has become a temple of idols.

But our subject is broader than the use of art in public worship. That is a comparatively unimportant incident of a great theme. Have the fine arts a place in the kingdom of heaven on earth? If so, what is their place?


In the coming days artists will consecrate their genius to the service of the King. This does not mean that the subjects of all their works will be religious. Medieval art in Europe was almost wholly devoted to the Christian religion. The art of the nineteenth century in Europe and America was nine-tenths pagan or non-Christian. And yet it is an open question whether the later art has not been equally useful to the kingdom. To portray false conceptions of Christianity, legends and superstitions, does not help the cause of Christ in the world. The medieval artists had a noble purpose and wrought the best they knew. The artists of the future who shall attempt to treat religious subjects will have not only the devout spirit, but also an intelligent apprehension of the facts and truths of Christianity. Then, indeed, will art become the "handmaid of religion."

The true purposes of art are to give strength to the wings of the imagination, to interpret nature and help to appreciate its beauty and grandeur, to kindle holy aspiration, to create pure emotion, to cultivate esthetic sensibility, and to increase the sum of human happiness. These purposes are so noble that we may expect the coming of the kingdom to increase rather than to diminish works of art. Why should not every building be beautiful and every city have some buildings of royal splendor? Why should not every city and town have its art gallery filled with paintings and statues?

Why should not our streets and parks be made attractive with figures and groups in marble or bronze? When we stop wasting our resources on senseless or hurtful indulgences, there will be money enough and to spare. Why should not the elementary principles of art be taught in our schools as well as in colleges and universities? We believe that our King will not banish art, but redeem it from its hurtful tendencies and make it a means of promoting human culture and progress.

What is the attitude of the kingdom toward the inferior fine arts, such as dress and manners? On this point the silence of Jesus is not so complete. The parable of Dives and Lazarus teaches with startling emphasis that one habitually "clothed in purple and fine linen, living in mirth and splendor every day," indifferent to the rights and needs of his poor neighbor, is under the severest condemnation. As a rule, people are able to live in that style because they have robbed others. They have not been burglars or highwaymen—in our complex civilization there are a hundred ways of robbing others without violence or lawbreaking. In other lands they are the inheritors of titles and wealth gained originally by violence. Lazarus stands for those who have been despoiled. While this is only the husk of the parable, the lesson is plain.

From the law of service which Christ explicitly lays down as the central law of his kingdom, it is



fair to infer that a Christian's resources must not be spent in luxurious living. An important purpose of Christianity is to teach us how to make higher use of them. Earnest Christians have always had a conviction that plain and simple living ought to be the rule for the disciples of Christ. The selfishness of a life of material splendor is not its only evil. Vice and luxury generally go hand in hand. If a family lives in luxury and splendor, the man who pays the bills is often tempted to some kind of crookedness in his business in order that he may have money to meet the demands on his purse. Much of the "graft" and "boodle" which disgrace modern civilization may be traced to this cause. In the main the Puritans were right in their hot and intense hatred of the foppery, the dandyism, the exquisite manners, the overacted politeness, the absurd, fantastic, and extravagant dress of the women, the puffs, the powders, and perfumery, and the costly, foolish, and sometimes indecent entertainments which characterized the fashionable life of their times. But they went to the other extreme, as all such protestants are apt to do. When Quakers adopt a certain style of dress as the only one suitable for Christians, and when Dunkards make buttons a matter of principle they are "tithing mint, anise, and cummin" (Matt. 23: 23), whether or not they "omit the weightier matters of the law."

Let us put our problem in another form. Is it the will of Christ that we should dress only for

comfort and decency, or may we use **personal adornment**? Can artistic dress be **Christian dress**? We think it can. Avoiding waste of **money in jewels** and costly array, avoiding undue **expenditure of time** in attempts to follow swiftly **changing fashions**, and avoiding what will annoy **others**, Christians may still make their dress **artistic**, a source of pleasure to themselves and to **others**.

Is it the will of Christ that our homes should be plain and bare, mere places of shelter from the elements? One man may not build for himself and family a palace and fill it with costly furniture and splendid works of art if by so doing he dooms a hundred other families to live in hovels. But the Christ who made the world so beautiful cannot wish us to live in ugly homes. Suppose one's money to have been made without wrong to any, and other claims to have been fairly met, then he may call in art to make for his family a house beautiful. If the married pair can use for themselves ingenuity, skill, taste, so much the better. That every family should have a beautiful home and live under its refining influence is part of what we mean by the coming of the kingdom.

Can there be too much refinement to please the King? We may illustrate by a concrete case. Eating is perhaps the commonest voluntary act of our everyday life. There are many ways of taking a meal, from the rude, hasty feeding of the savage to the elaborate dinner of the millionaire. Is a

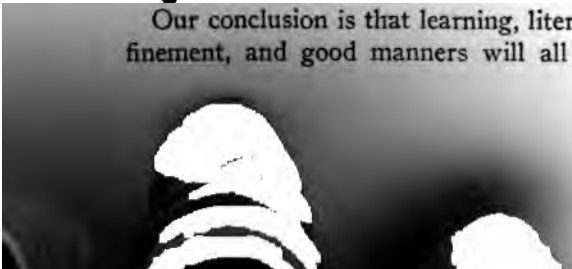
meal in a handsome dining-room, with carved and upholstered furniture, on a table covered with snowy linen and shining silver, hand-painted china and sweet flowers, served by noiseless and skilful servants, and eaten in courses by well-dressed people who not only observe all the rules of polite society, but who also do their best to entertain one another, an unchristian meal because it is artistic in its setting and accompanied by the gentility of a civilized family? Granted that too much thought and labor may be given to matters of that kind, within reasonable limits their refining influence is worth all it costs. Ought Christians to indulge in entertainments where beautiful dress, gentle manners, sweet courtesy, music, flowers, and an elaborate meal all combine to give pleasure? Jesus attended such functions, some of which were doubtless as artistic as the wealthy people of his time could devise, and no word of rebuke for their extravagance is recorded as coming from him. He rebukes the commercial spirit which dominated them in their choice of guests, but not the giving of the entertainments. That is a very narrow view of the kingdom which would make it rob life of its refinements and amenities—what we may call its artistic element.

Ought subjects of the King to cultivate politeness, courtesy, gentle manners? In some times and regions the opinion has prevailed that in order to be a saint one must be filthy in his personal habits.

In other times and places it has been taught that loyalty to Christ requires one to be rude, brusque, brutally frank, and openly censorious. Was Christ a gentleman? He was brave, frank, truthful to the last degree; he disregarded some burdensome and foolish conventions of his time; he rebuked with startling plainness when rebuke was necessary; but he was always gentle, kind, patient, considerate, unselfish, and loving. If we could imitate our model there would be no want of politeness and courtesy.

We admit that one may be a good Christian and eat with his knife, wear dirty linen, and neglect his finger-nails. He may even be a Christian and be rough and discourteous in his manners. We must not confuse the incidental with the essential. But would he not be a better Christian if in his personal and social habits he observed the rules of polite society? Is that not one way of showing love to our neighbors? The coming of the kingdom will make gentle manners universal. Would not the kingdom come more rapidly if we showed better manners in our treatment of the unevangelized races? For example, if Europeans and Americans were not so uniformly rude, overbearing, and discourteous to subject peoples would not **those peoples have a better opinion of the Christian religion?**

Our conclusion is that learning, literature, art, refinement, and good manners will all be promoted



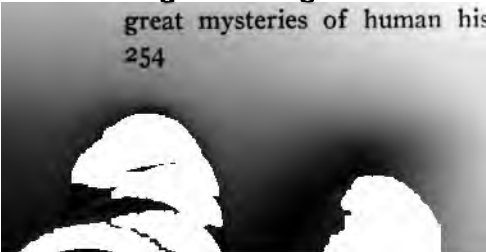
by the coming of the kingdom of heaven on earth. But they will be kept subordinate to higher interests. They will not be bought at the price of brotherhood nor of our duty to the needy. They will not be made the great ends of human efforts, but be held as means to higher living. They will be so redeemed and ennobled that they will serve the interests of the soul while giving intellectual, esthetic, and social pleasure.

XIV

OPPOSITION

THE enemies of the kingdom are substantially the same in all ages. They appear in different guises and work by varying methods, but in character and purpose there is no change. Because the foes of the past are the foes of the present a brief historical review of their warfare against the kingdom may help us to recognize and combat them.

The welcome which Herod gave the new-born King, and his attempt to slay him at Bethlehem were prophetic of the treatment he would receive from the Jewish rulers. His public ministry had hardly commenced when they began to criticize and malign him. Then they plotted against him, sent spies to hear his discourses and watch his movements with sinister purpose, tried to trap him in his talk, to get from him some expression which would give them a safe and sure point of attack. Finally, by bribing, they got Jesus into their power and bullied Pilate into consenting to his death. This intense and relentless hostility to Jesus and his kingdom during his lifetime has been one of the great mysteries of human history. How can we



explain it? The problem is all the more difficult from the fact that the most moral and religious men of the time were the most bitter and malignant antagonists of one whose pure life, heavenly teaching, loving deeds, wonderful miracles, and attractive personality should have won their love and allegiance.

No single reason which is exhaustive can be given for their course. His claim of deity, of divine sonship, offended their idea of the unity of Jehovah. He and the kingdom he announced disappointed their preconceptions of the Messiah and his reign. But the tap-root of their hatred and antagonism was the nature of his kingdom in respect to the conditions and personal qualities which enabled one to enter it. When it became clear to them that his kingdom meant, first of all, goodness in the inner life, repentance, faith, humility, love, sincerity, purity, obedience to God's will, and service of others they hated it. That kind of life was the last thing they would give. The best explanation of their hatred is found in our Lord's parable of the Wicked Husbandmen. (Matt. 21:33-45.) The prophets and the son came demanding fruit—that is, good lives, and the Jewish people abused and killed them all. Jesus says their idea was to keep the vineyard for themselves; they wanted their system, and their position, honors, privileges, and the name of being God's chosen and favored people; but they would kill any one who asked them

to be good and to help make others good. It was a fearful indictment, but their course proved it to be true. Goodness was all Jesus asked of them; by his miracles he proved his right to make the demand; and for that they hated and slew him.

His death and resurrection did not change their attitude. Many of the people were won to Christ by Pentecost and by the preaching of the apostles, but few of the ruling classes. Scholars, politicians, rich people, priests, and elders remained steadfast in their hostility to the kingdom of Jesus. Every effort was made to silence his preachers and suppress his religion. The arrest, imprisonment, beating, and threatening of Peter and John, and the martyrdom of Stephen in Jerusalem are familiar stories. Everywhere Paul went preaching the gospel of Jesus he encountered this deadly, relentless hostility on the part of the Jews, and the reason for it is always the same. They despised and feared a religion which would do away with forms and ceremonies such as, according to the common belief, constituted the religion of Judaism and which asked only for a holy, godly life.

When the new religion spread beyond the limits of the Jewish people and began to take root among the Gentiles of the Roman Empire the antagonism to it took somewhat different forms, but it was no less intense and relentless. It is a curious fact that while the Jews hated it as an apostasy, the Roman world despised it on account of its Jewish

origin. It found the pagan religions strongly entrenched in the personal, social, economic, and political life of the people. To overcome those religions required a radical and thorough revolution in habits of feeling, thought, and action which had been fixed for centuries. To effect such a change seemed a hopeless task.

As soon as it gained sufficient footing to attract attention all classes arrayed themselves against it. Learned men, philosophers, and scholars, regarded it as a foolish superstition, whose spread would be ruinous to culture. Rulers and statesmen hated it because it could not, like the pagan religions, be used as an instrument of statecraft and tyranny. The priests fought it because they feared that it would take away their power and their source of revenue. All devout pagans looked upon it as a religion without gods and without temples, an atheistic and blasphemous cult. The brutal masses reviled it and were ready for any act of barbaric cruelty against its adherents because it rebuked their vices and would rob them of debasing sports and entertainments. Craftsmen and artisans were hostile to it because the occupations of many of them were closely linked with pagan worship. Many citizens feared that the toleration of it had incurred the anger of the gods and brought upon the State the calamities from which it suffered, and were, therefore, in favor of its extermination. They were able to use against it not only argument, ridicule,

social ostracism, and expulsion from one's family, but also force in the infliction of torture and death. In the vast Roman Empire for two centuries one became a Christian and openly confessed Christ at the peril of every worldly good, even life itself.

The enmity against the kingdom thus manifested by Jews and Gentiles in the early days has continued through the ages and still continues. Persecution of converts on mission fields is not so incessant nor so cruel as it was in the Roman Empire, but that is due partly to international comity and partly to the growth of world-wide sentiment in favor of respecting personal rights. The hatred of the religion of Jesus is not less intense, and the life of a native Christian in many parts of Asia or Africa is anything but an easy or comfortable one. The world has never received the gospel as good news. The theory we used to hear so much about in missionary meetings that the "world is hungry for the gospel" has been exploded. History and experience prove that the world is hungry for money, for power, for pleasure, for self-indulgence, for the gratification of its appetites, and that the last thing the world wants is to learn how to be free from its sins and to live a good life. Religious it wants to be, but religious in its own way—a way that does not require personal holiness. The rule has been that it has required long and patient effort to win a few to Christ. The few help to spread the word, and their numbers gradually in-

crease in spite of opposition. Sometimes the courage of the few in the face of deadly hostility proves the power of the gospel and "the blood of the martyrs is the seed of the church." Occasionally a people seems to have been providentially prepared, like the Karens of Burma, the Telugus, or the Koreans, and the work spreads rapidly among them; but even in such cases there is no lack of hostility.

In Christian lands there is opposition to the kingdom just as bitter as the world has ever felt, but it is veiled. The enemies of Jesus pay that measure of respect to the public sentiment which his religion has formed. In this country, for example, every man knows that it will put him in bad repute with his neighbors to be recognized as an open enemy of Jesus Christ. For that reason most of his foes veil their enmity under some other form of expression than an open declaration of hostility. For that reason he has millions of false friends—men and women who want to be known as Christians while they oppose the extension of his kingdom. Perhaps they juggle themselves into believing that they are friends of Jesus while they are hostile to his doctrines and principles.

If we analyze this opposition and trace it to its source we find it in the depravity of man. Or if we accept literally the teaching of Christ on the subject we may go a step further and trace it to Satan. His parable of the Tares (Matt. 13:24-30

and 35-43), as interpreted by himself, unequivocally teaches this doctrine. "The good seed," he says, "these are the sons of the kingdom; but the tares are the sons of wickedness, and the enemy that sowed them is the devil." At the beginning of our Lord's ministry Satan attacked him in the wilderness and endeavored to destroy his work by inducing him to adopt methods which would have been fatal to real success. When the heart of Jesus was encouraged by the report of their triumphant work which the Seventy brought he said, "I beheld Satan fallen as lightning from heaven." The progress of his kingdom, swift as lightning compared with the countless ages of preparation which had preceded it, would be a victory over Satan. The general teaching of the New Testament is consistent with this doctrine of our Lord, and we need have no hesitation in accepting it as true.

But in our warfare for the establishment of the kingdom on earth we must attack Satan in his servants. We can fight him in no other way. "The sons of wickedness" whom Satan places in the world are men and women; "the sons of the kingdom" whom Jesus places in the world are also men and women; and between these two armies the age-long battle must be fought out till Christ is acknowledged as King. At the same time it should be remembered that it is the "wickedness" that we hate and would destroy and not "the sons of it." Our warfare is for rescue and not for

destruction. In order that we may be victorious it is necessary for us to know our enemies.

Opposition to the kingdom is *personal* and *organized*.

Every person who refuses to accept Christ as Saviour and to obey him as Lord belongs in the forces of the enemy. By birth and natural choice we are all on the wrong side, and to continue there we have only to remain indifferent and inactive. With loving purpose and divine authority Jesus calls every man who hears the gospel and says, "Follow me." Not to heed the call and act is to reject Christ. Such a rejection can proceed only from enmity to the kingdom. Various reasons for it are given, but rarely the true one. The faults of Christians, disbelief of some doctrine, doubt of the promises, self-righteousness and self-confidence, unreadiness at the moment of the call, fear of losing the friendship of worldly people are among the reasons given for not becoming a Christian, but none of them goes to the root of the matter. The real reason is enmity to the kingdom, to its laws and ways, to the kind of life which it requires. And so the rejecter puts himself, his influence, all that he counts for in opposition to the kingdom. This may seem like a severe statement, but the only subjects of the kingdom are those who obey the King; all others are its foes. So far in its history the rejecters have greatly outnumbered the disciples. That is true even in so-called Christian

lands. The majority on the wrong side is much larger in lands where evangelization has made little progress. All these must be reckoned among the forces to be overcome before the kingdom can be fully established.

It is not easy to discover and describe organized opposition. We may properly give that name to the enmity against the kingdom which is felt by any class or group of persons together and which springs from a source which is their bond of union. The Jewish rulers, devoted to a system of religion which, in the divine order, was to be superseded, and fighting for its maintenance because it could be maintained without personal holiness, furnish a good example. The group whose members banded themselves together and swore not to eat nor drink till they had killed Paul is another example. We cannot discuss these different forms of enmity at length and can give only a brief glance at a few of them. When the members of a caste in India learn that one of their number is about to become a Christian and break his caste they gather all their forces and use every possible deterrent to prevent it; and such is the power and malignity of an offended caste that its members dread them worse than they dread death itself. Europeans who have class feeling and maintain class distinctions based upon hereditary power and wealth, and oppose the principles of the kingdom, which call for equality and brotherhood, represent the same kind

of organized opposition. If there is any difference in the two, the caste feeling of India is the more respectable in that it is free from hypocrisy.

The whole aristocratic system of Europe in church, in society, and in State is antagonistic to the kingdom. Those who wield the money power in America—the owners of organized and predatory wealth, who bribe legislators, city councils, juries, and judges, who steal franchises, who “conspire in restraint of trade,” who crush weaker competitors, who combine to rob the people by advancing prices; those representatives of “special interests” which prosper better under bad laws and so plot and bribe and fight for bad laws, are among the deadliest foes of the kingdom. They would rob the people of their rights, thwart all efforts to maintain free government, and destroy democracy. Ideas of equality and brotherhood are hateful to them. They corrupt every avenue of business and make politics an offense to decent people. They are the most dangerous foes of the kingdom because they often pose as its friends. They join churches and give money to Christian purposes. Their work against the kingdom is so indirect and hidden that no one recognizes and appreciates it but the Lord, and men honor them as philanthropists. Of course, the purpose of their organization is to make more money, but in serving Mammon they serve the devil and use their energies to keep Christ from his throne.

The "machine" politicians, the "bosses," and all men who are in politics for money or power form another class which is hostile to the kingdom. They often gain their positions by trickery and fraud, and they hold them not for the purpose of serving the people, but for purely selfish reasons. They are the tools of the "special interests" in making bad laws or in preventing the enactment of good laws. They are traitors to their country and use their power to prevent the development of the Christian State. That they are virulent and determined foes of the kingdom is shown by their attitude toward men like Charles E. Hughes and Theodore Roosevelt when they happen to be governors and presidents, men who certainly have not gone to extremes in the matter of Christian statesmanship. It is manifest that if men with a perfect Christian ideal and a fixed purpose to live up to it were in authority such politicians would hate them with yet greater intensity. They are far more dangerous than traitors whose treason is obvious and who can be tried and shot, or than common rogues who can be put in prison. Their crimes against the people and against good government are so intricate, so disguised, and so "respectable," even when known, that their punishment is almost impossible. The only way to exterminate them and the men of wealth who corrupt them is for Christian citizens to take their religion into the service of the State. They must create

a public conscience intelligent enough to detect their crimes and keen enough to demand their punishment when detected.

Men who are engaged in an injurious business like the traffic in intoxicating liquors, and who are bent on securing protection for their business under the law, form other groups that are hostile to the kingdom. Men go into the liquor business for the single purpose of making money. They know they are appealing to a debasing appetite and they even use means to strengthen that appetite. They are careless of the fact that they are ruining men, body and soul, that they are impoverishing families and reducing them to beggary, that they are heaping disgrace upon innocent women and children, that they are wasting the resources of the land. When their business is attacked in the interests of humanity they organize for its defense. The money they have gained by destroying others they use to corrupt politicians, legislators, policemen, judges, juries, and all purchasable persons whose business it is to make and execute good laws. Thus they band themselves together to fight against the kingdom of heaven on earth. With them we must place all those who unite to defend or promote any evil business like gambling or vicious sports.

With the organized foes of the kingdom we must place those who combine to express and perpetuate racial antipathy. The kingdom means universal brotherhood; it means that before it means

King, as well as a violation of the principles of his kingdom. Such was the opium war which England waged against China; such were the actions of the European powers in appropriating portions of Chinese territory. Such are the Belgian and French atrocities in the Congo. Nations in such acts as these, and in waging unholy wars, have been among the most powerful of organized forces hostile to the kingdom.

But the enemy that has done our cause the greatest harm has been a perverted and paganized church, masquerading under the name of Christian. It is easy to see that gigantic evil would surely result if a great organization, claiming to be the only body representing Christian doctrines, principles, and methods, should represent exactly the opposite. A church that substitutes rites and ceremonies for personal faith in a personal Saviour as the way of salvation, obedience to the church for obedience to Christ as the right way of life, dogmas and decrees of the church for the word of God, juggled elements for the "living Bread which came down from heaven," confession to man and priestly absolution for confession to God and divine forgiveness, faithfulness to the church for personal righteousness as a means of securing divine approval; a church that is monarchical in its rule, aristocratic in its social life, and oppressive in its government and thus perpetuates political tyranny and social caste in the earth; a church that robs its

people through appeals to their superstitious fears; a church that uses force, persecution, and torture instead of instruction and persuasion to restore dissenters; a church that is notorious for the vice and immorality of its officials; a church that is "the implacable, intriguing, unscrupulous, unsleeping enemy of religious liberty and human progress," stands for practically everything that is not Christian and that opposes and hinders the coming of the kingdom. Whether this is not a fair description of at least two great divisions of the "Universal Christian Church" as they have been for centuries and still are, we leave to the judgment of intelligent subjects of the King. If it is fair, these "churches" are his most terrible foes, more to be dreaded than all others, and the hardest to overcome.

Of course, the greatest avowed enemies to the extension of the kingdom are the devoted adherents of other religions—pagans, Jews, and Mohammedans. By inheritance, by training, by habit they are strongly bound to the religion of their ancestors. The pagan priests hold their people in bondage through appeals to their superstitious fears. The people would often receive the gospel gladly if it were not for the deadly hostility of the priests. In some cases antagonism to Christianity is strengthened by social customs like the caste system of India. But in every pagan land one is bound by a thousand cords to his old

religion. The ancient hatred of the Jews for Christ and his kingdom has been maintained through the Christian centuries and strengthened by the abuse which has been heaped upon them by the so-called Christian peoples. Mohammedans have a hereditary contempt for Christianity because the Christianity of western Asia, northern Africa, and southern Europe had really become contemptible in the sixth and seventh centuries; and they are not only contemptuous and virulent haters of Christianity; they are ardent, zealous, and tireless propagandists of their own faith. It is said that the Arab traders in Africa are everywhere and always apostles of Mohammedanism, and that they are rapidly bringing that great continent under the sway of the Crescent. There Christianity is face to face with an aggressive foe, and so far is losing the battle. Already one-third of the people of Africa confess the doctrine of Mohammed as their creed. Thus we have these vast multitudes, numbering in all about a thousand millions, two-thirds of the world's total population, holding more than two-thirds of its soil, arrayed in deadly hostility to the kingdom.

The foes we have enumerated are mostly conscious and deliberate in their enmity, but there is such a thing as unconscious antagonism to the kingdom. It is only fair to say that some are its foes without knowing it. When Jesus announced to his disciples that he must go to his throne by the way

of the cross, Peter said to him in substance, Be it far from thee, Lord; do not choose that way; take some method more consistent with thy worth and dignity. No doubt this protest of Peter was prompted by sincere affection and reverence for his Master. And yet that Jesus regarded it as antagonistic to his kingdom is evident from his reply: "Get thee behind me, Satan: thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men" (Matt. 16: 22, 23). He meant that the adoption of Peter's suggestion would be fatal to his success, ruinous to the prospects of the kingdom.

The progress of the kingdom has often been sadly retarded by the blunders of well-meaning friends. It is possible that those who persecuted the heretics honestly thought it was the best way to promote the cause of Him who taught that love and brotherhood were primary duties. When Jesuits engaged in political intrigues and made free use of lies to further their purpose they may have thought that they could thus advance the kingdom of him whose ways were ways of simplicity and truth. Puritans who fought to keep musical instruments out of their churches were no doubt honest in their conviction that they were contending for a Christian principle. When churches in our time sell for money or popularity their testimony for righteousness, they may believe that to be the way to prosper, and that such compromises

are necessary to win success. We must be charitable in our judgment of people's motives; nevertheless such blundering is inexcusable. If there had been any excuse for it Jesus would not have called Peter Satan. It must arise from moral blindness and a total misunderstanding of the purposes of Christ and the nature of his kingdom.

Even this brief and imperfect sketch reveals to us a terrible array of enemies. The wickedness, the wealth, the power of the world are immeasurable, and they are arrayed against Christ. There are the countless millions who for personal reasons reject him and refuse to let him reign over them. The great reason is the wickedness of their own hearts, from which they are not easily turned. There are the organized forces which Satan uses against the kingdom: the caste system and class feeling, racial antipathy, the war-god, the money-power, the political machine, trades that injure and destroy, nations nominally Christian but acting in an unchristian manner, perverted and paganized churches, the hosts of adherents of false religions, and the blinded and mistaken friends of Christianity. All the cunning, the audacity, the activity, and the persistence of Satan are behind these hosts. Is it possible for them to be overcome? Jesus saw them from the beginning, and of him it was prophesied: "He shall not fail nor be discouraged till he have set law in the earth" (Isa. 42: 4). And the writer of the Epistle to the Hebrews

says of him that "he, when he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made the footstool of his feet" (Heb. 10:12, 13). If he is not appalled nor discouraged by the number and power of his foes we ought not to be. Two articles of every true disciple's creed are that God is stronger than his enemies and that his power and grace are pledged to the salvation of this world. "They that be with us are more than they that be with them" (2 Kings 6:16).

XV

PRESENT PROGRESS

IT is difficult to measure the progress of the kingdom. Anything more than an approximate estimate is clearly impossible. It cannot be measured by the number of the professed adherents of Christianity. Many of those who, in the statistics of the world's population are counted as Christians, are so far from living the life of the kingdom, indeed, in their purposes and activities are so hostile to it that they must be reckoned among its enemies. To go through the world and ascertain who are serving the King and who are not is an impossible task for any man or any number of men. Only the Lord himself can form an accurate judgment on this subject.

Furthermore, many who understand the King and personally are obedient to him are unable to carry out his will in all their relations on account of the opposition of others. The organizations in which they are tied up do not act as they would if all, or even a majority, were loyal subjects, and so they are hampered in their efforts to realize the kingdom. The family, the church, the State, as we know them in the best conditions yet attained,

are thus composed of the good and the bad, the Christian and the unchristian, and it is impossible for any human mind to discern and define the exact proportion of each. Matthew Arnold says:

Of the religion of the Old Testament we can pretty nearly see to the end, we can trace fully enough the experimental proof of it in history. But of Christianity, the future is as yet almost unknown. For that the world cannot get on without righteousness we have the clear experience, and a grand and admirable experience it is. But what the world will become by the thorough use of that which is really righteous, the method and the secret and the sweet reasonableness of Jesus, we have as yet hardly any experience at all.¹

In other words, the human race has, as yet, hardly tried Christianity at all, and so we have no appreciable progress of the kingdom to measure.

Applied to Christianity as a social force this statement is too sweeping, applied to it as a personal life it falls short of justice. Through the transforming power and the moral impetus of that religion part of the human race has made wonderful progress, some elements of which are easily discernible; and thousands of men and women have discovered "the method and the secret" of Jesus and in their lives have displayed his "sweet reasonableness." And yet, as the statement of an acute and thoughtful observer, it deserves careful attention. Only a small portion of the race has

¹ "Lit. and Dogma," N. Y. Ed., p. 319.

tried Christianity at all. Those who have tried it have so misunderstood its real nature, have so amalgamated it with paganism, have so corrupted it with their own prejudices and desires, or have so far failed to realize the ideals it creates that the results are not what might naturally be expected. Nevertheless, that a religion so weakened and hampered, so weighted with the ball and chain of human infirmity and wickedness, should have accomplished what it has is the great marvel of the ages. Its past achievements kindle the imagination with thoughts of how much it might do to make the race great and good if only it had free way in the hearts and lives of all the disciples of Jesus.

Considered as a realm of souls the kingdom has had remarkable increase. At Christ's death a few score acknowledged him as King; now there are millions who bow before him as their sovereign. We do not here take account of the greater number who have been redeemed by his grace and power and are now with him in glory. They are part of his kingdom, their salvation and perfection are results of his work in the world, these trophies of grace are part of the value of his kingdom to mankind; but our attention is now fixed upon the kingdom of heaven on earth and to that our discussion should be limited. The number of Christians now living on the earth is in striking and gratifying contrast with the little handful who dared to bear his name when he went to Calvary and not one of

these additions to the number of his subjects has been made by force or by priestly ceremonial, but every one has been gained by the persuasion of the truth, by the work of the Spirit, and by the free exercise of his own will.

The progress of the kingdom is manifest in the general elevation of ideals of character. If we study pagan literature we find that the general conception of what constituted a good character has always been far below the Christian standard. While the moral precepts of Buddha, Confucius, Zoroaster, and Plato were lofty, they were never apprehended by the great masses of the people, and when apprehended by the few were never thought to be practicable. Outside of Greece no such ideals were ever presented in Europe before the Christian era. With some possible exceptions among the gentler Asiatics, it was never considered wrong to take vengeance upon an enemy. One who did not resent an injury was wanting in proper spirit, was probably a coward and poltroon. Deeds of ferocious cruelty were looked upon as a matter of course from those in the highest positions and occasioned no disgrace.

Personal purity was scarcely thought of, especially in men; some nations required it of their women, not so much on moral grounds as to gratify the pride and selfishness of the men. Shameless lust characterized the lives of men in every position and caused them no loss in public estima-

tion. Very few pagan people have regarded truthfulness as an essential part of good character. One who could lie with success gained applause. Honesty in trade and in work was expected of no one, and a chief reason for the poverty, want of enterprise, and degradation of pagan nations has been the lack of confidence between man and man. In every Christian community public sentiment demands in people who expect to be respected and honored kindness, patience, personal purity, truthfulness, integrity, and other virtues of this class. This is great gain and marks the progress of the kingdom.

Such ideals of personal character as paganism had were never realized. Its moralists and philosophers could conceive lofty ideals, but confessed that the realization of them was impossible. For this purpose there was a sad lack of power in human nature. The far nobler ideals of Christianity have been largely realized by virtue of its dynamic. Speaking of his people, Jesus said, "I came that they may have life, and may have it abundantly." That abundant life means power to realize the Christian ideal. The world is to-day rich in beautiful characters such as paganism at its best never dreamed of. Their number is steadily increasing, and this is, in its deepest sense, the progress of the kingdom.

In this connection the question has been raised whether, after all, the Christian ideal of character

is complete and satisfactory. In respect to the gentler virtues that ideal is confessedly transcendent, but does it include the more robust virtues like courage, fortitude, endurance, strength, resolution, and manliness? Defenders of war argue that it is needed to create and cultivate this class of virtues in the masculine part of the race and save it from effeminacy. In reply to this question several things may be said. In the first place the questioner is invited to look at Jesus—the author and exemplar of the Christian Ideal. He was the bravest man that ever lived on this round world of ours. Though he was supremely great in love, gentleness, kindness, patience, and mercy, his virility and courage are yet more amazing. Impelled by loyalty to his mission, he deliberately took a course which he clearly foresaw would alienate his kindred and friends, offend the rulers of his own nation, and inevitably lead to death. The more intense the hostility became, the closer his relentless foes gathered about him, the more outspoken were his offensive utterances, and the more dauntless his attitude before them all. The world never saw and never again will see such perfect courage. If men are anxious to cultivate the heroic spirit let them follow Jesus, and they will find a large place for its exercise.

It is not necessary for us to engage in the business of slaughtering our fellow-men in order to be saved from effeminacy. Virility, courage, forti-

tude, strength, and all manly virtues are required to fight the evils in the world. The foes of the kingdom are numerous and strong, and we must attack them if we are subjects of the King. Men who engage earnestly and persistently in this warfare will need all the manly qualities they can muster, more than the natural man can muster; the brave, heroic Christ in them must be their strength. It was this need of courage to which Paul referred when he wrote "quit you like men, be strong," "in nothing terrified by your adversaries."

The courage demanded in the soldiers of Jesus is not that of the bulldog, the tiger, nor the bear; it is moral courage, the courage to be aggressive for the right in the face of the world's hatred and contempt. That we are learning to appreciate the superior quality of moral courage is conclusive proof that the kingdom of heaven is making progress in the world.

More obvious and extensive proof of its progress may be found in the improved relations of man to his fellow-man. We can take only a swallow's flight across the meadow in which grow almost countless flowers of attainment and get a swift glance at a few of them.

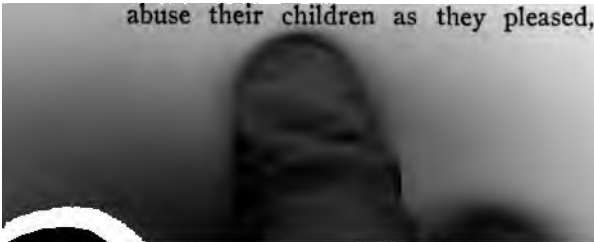
One evidence of gain is the greater value that, in the common thought, is put upon human life and the greater effort made to save it. When we read in history of the incessant wars of the past and of millions slain in battle, of the brutal slaughter

of prisoners of war, especially the inhabitants of besieged and captured cities, men, women, and children butchered without mercy, of a wealthy Roman ordering a slave to be killed to amuse a guest who had never seen a man die, of the highest tribunal in Rome sentencing six hundred innocent slaves to death because one of their fellow-slaves had killed his master, of Roman families throwing their new-born children out to perish, of Cleopatra trying different kinds of poison upon men and watching their dying agonies that she might study their effects, and find that such deeds of heartless cruelty could be matched in almost every pagan land and were not wanting even among the Jews, we feel that in the ancient world life was held very cheap, and the slaughter of human beings was the principal business. Often pestilence or famine would sweep away half the population of a country, and little effort was made to prevent its repetition. Even at the present day in pagan lands the sick die unattended or the attendants hasten their death.

Now contrast all this with the care and pains taken to preserve life in Christian lands. Effort is made to avoid war, but when war comes the loss of life is probably not one-tenth of what it was in ancient times. The lives of the sick and wounded and of non-combatants are carefully preserved. No one can take the life of another, no matter how high in authority he may be, without violating law

and suffering penalty. Hundreds of laws have been passed for the purpose of saving life. Medical science, surgery, life-saving inventions, hospitals, and many other agencies are enlisted in the same work. The effort made to save infant life is one of the pleasing wonders of the age. What has made the change? It may not be due wholly to the influence of Christianity, but that has been the largest factor in producing it. The teaching of Jesus that man is of infinite value because created in the image of God and endowed with capacity for eternal life, working its way slowly into the thoughts and sentiments of the race, has at last made us feel that all human life is precious. Growing humanity, kindness, tenderness, and good will, which are fruits of Christianity, would produce the same change. From this source comes also the recognition of human rights, especially the right to life unless it has been forfeited by crime. But whether or not other causes have contributed to this splendid result, it is one of the evidences that the kingdom of heaven is making progress on the earth.

The great improvement in family life and the superiority of Christian homes to any others in the world afford striking evidence of this progress. At the time of our Lord's advent under Roman law the authority of a father over his children was absolute. Brutal, cruel, tyrannical fathers could abuse their children as they pleased, could sell



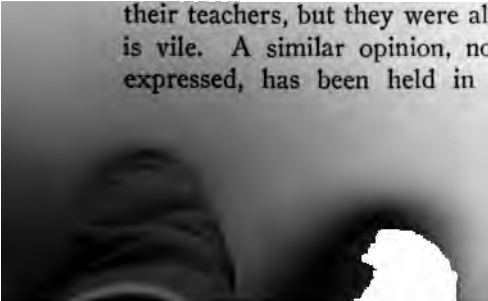
them into slavery, could maim them that they might be efficient beggars, could even kill them with no one to call them to account. Similar authority has generally been exercised by parents in pagan lands. Now, in Christian nations the authority of parents is wisely limited by law, the rights of the child are respected, and if it is neglected or abused the State may take it away from its parents and provide for its care and training.

In the general matter of caring for children there has been a remarkable change. In the most highly civilized pagan lands, like ancient Rome, India, and China, infanticide has been a crime fearfully common. And children that have been allowed to live have received little attention beyond a supply of food and clothing in northern climates. With comparatively few exceptions they have been suffered to grow up without education, without moral training, and exposed to all the contaminating influences of a debased society. But in Christian lands it is now generally recognized that the proper care and faithful training of children are primary duties. Homes, secular schools, and Bible-schools are devoted to this great work; and our wisest and best men and women are constantly studying the problem of how these institutions may be improved. Books, magazines, and papers for children are abundantly supplied. Most civilized States have laws prohibiting child labor in mines, factories, and other places where the bodies or minds of the

young are likely to be injured, protecting children from cruelty, and providing for compulsory education.

This has been called "the children's age," but, as yet, we have seen only the beginning of it. Why this remarkable change? It has come almost wholly from the teaching of our King. He opened the fountain for this movement when he took little children in his arms and blessed them and said: "Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven" (Matt. 19: 14); and again when he said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18: 3). But the genius of Christianity compels this earnest and faithful attention to the young. For the main purpose of our religion is to make good men and women, and the only way to accomplish that purpose is to make the utmost of childhood and youth as the best periods for culture and training.

In every barbarous tribe and in every pagan civilization men have created and fostered low opinions of woman. A noted pundit of India, in reply to an inquiry concerning the doctrines of the Brahman religion, said that on almost every subject there was great diversity of opinion among their teachers, but they were all agreed that woman is vile. A similar opinion, not always so grossly expressed, has been held in nearly every pagan



and Mohammedan land. In the most highly civilized nations the tendency of legislation has been to make woman a thing rather than a person, a chattel rather than an independent human being. In nations of a lower order man has made her a degraded and ill-treated slave or a painted and gilded toy. The most lamentable result of holding and promulgating such low opinions of woman has been that she has had a tendency to live down to them and has become almost as bad as men have declared her to be. That tendency is in accordance with a well-known law of human nature. Thus a real degradation of woman has been accomplished.

The influence of Christianity has been to elevate woman to her true position as the companion and equal of man. Her position in the Jewish nation, far superior to that she occupied in pagan countries, prepared the way for the greater blessings Christianity was to confer upon woman. In the gospel narratives women are conspicuous among the pupils and friends of Jesus. In the story of the Acts of the Apostles women are among the first to receive the gospel and begin to assume that prominence in the churches which they evidently held during the whole apostolic period. Of this prominence the epistles afford abundant proof. This influence has continued to be operative through the Christian ages. The worship of the Virgin Mary, though mistaken in its origin and evil in some of its results, nevertheless tended to the




were more and more manifested the feeling grew that every man was a brother to every other man and that human slavery in any form was an outrageous wrong. It is not much to the credit of European and American Christianity that it was not till the nineteenth century after Christ that this feeling became strong enough to secure general manumission. But it came at last, and now only in a few dark and secluded spots of earth, like portions of Africa, is such a thing as human slavery known. When we consider the blighting influence of this institution on both the slaves and the owners, its abolition is seen to be a great gain for humanity and indicates the progress of the kingdom.

As we have already stated, some form of social caste oppressive and humiliating to the masses of the people was well-nigh universal before Christianity began to exert its social influence in the world. While some of it yet remains, the growth of social equality in those nations which are most thoroughly Christianized has been remarkable. In spite of all that has been said about the rich growing richer and the poor becoming poorer, the distribution of property is far more nearly equal than it has ever been in the past. There is general respect for the rights of the common man. These changes have come slowly, because the disciples of Christ have not appreciated the social aspects of Christianity. But, though much belated, they are arriving.

Many facts from history might be used to illustrate this change; we have space for only one. When the peasants of Germany, wretched in their dreary lot, thought they saw in the Reformation under Luther a ray of hope that their miserable condition might be improved, they formulated and published certain demands of rights from the princes and nobles. For making and trying to enforce these demands they were butchered without mercy, even Luther exhorting the nobles "to kill them like mad dogs." Now every right demanded by them is freely exercised by the people of the United States, no one raising a question as to its justice and propriety, and most of them are as freely exercised in the progressive nations of Europe, in Germany as well as the rest. The things for which those poor peasants were slain four centuries ago are now taken unchallenged by people of the same class, and are guaranteed to them by the laws of every Christian land. Thus the kingdom progresses.

Formerly laws were made to secure special privileges to certain classes. Now the attempt of most nations is to make laws which will secure equal privileges to all classes. The attempt does not always succeed. Hereditary power, money, and talent are still selfishly used to make legislation favorable to special classes. But there is this difference between the past and the present: once such action was accepted as a matter of course, whereas now it



awakens general protest when known. Much the same may be said of courts of justice. It is notorious that in pagan lands decisions of courts are bought and sold. In Christian lands as a rule judges are incorruptible. If there is any miscarriage of justice it occurs where the jury system prevails and comes from the stupidity or venality of jurymen. But the general demand is for justice. It is also the general expectation. People have confidence in their courts of law and believe that, with occasional exceptions, they will mete out justice to every man who brings his cause before them, whether he be rich or poor, exalted or humble. And this is a corner-stone of every great fabric of civilization.

As a rule in pagan lands scarcely any attention at all has ever been given to public health. The first principles of medicine, surgery, hygiene, and sanitation are hardly known. This is true of countries like India and China, where some of the arts have reached a high degree of perfection. Why is it that in Christian lands so much attention has been given to these matters and such splendid success has been achieved? Has it come from that general quickening of the human mind which the Christian religion causes, and which has brought about such wonderful attainments of scientific knowledge? Or is it due to the fact that Christ healed the sick in large numbers and thus left an impression of the value of health? Probably both causes

have been operative, and others besides these two. Certain it is that only in Christian lands has anything like adequate attention been given to the subject of health and the preservation of life. To an amazing extent in recent times Christian missions have become medical missions, and bodily healing as well as spiritual healing flows from Christian to pagan lands. Health is not only a blessing; it is also an element of that power which wins success and brings great things to pass. If we are learning how to preserve health and prolong life it is evidence that the kingdom is making progress in the world.

Progress in abstinence from the use of intoxicants and narcotics has been slow. It has to be confessed that drunkenness is especially the vice of the Christian nations. But during the last century there has been great improvement in this respect. Even fifty years ago the use of intoxicants as beverages was common among church-members and it was no disgrace for a clergyman to be drunk. Now most ministers of the gospel are total abstainers from intoxicating drinks, and some denominations of Christians require total abstinence as a condition of church-membership. In all civilized countries the proportion of those who use intoxicants as beverages has been rapidly decreasing. This is due in part to economic conditions and considerations of hygiene, but Christian sentiment has also been an important factor in bringing it about.

Many have become total abstainers for the sake of their example, not being willing to put a stumbling-block in the way of others. But, whatever may be the cause of it, gain in temperance means progress for the kingdom. The effort of China to free itself from the curse of opium should be noted as a step in advance.

In the matter of sports and amusements there has been unquestionable gain. Christians early set themselves against the brutal and cruel exhibitions of the amphitheater and the arena, in which men fought to the death with one another or with savage beasts and in which thousands of brave men were butchered to make a Roman holiday. The modern theater is sometimes vile and debasing, but it is purity itself compared with the theatrical exhibitions of the Roman Empire. Few cities in Christendom would tolerate the dances by women which are common in pagan and Mohammedan countries. The modern prize-fight is gentle play compared with the gladiatorial shows, but it is generally prohibited among Christian people—only one State in our country now tolerating it. The sports that are gaining in popular favor are the clean, wholesome sports like rowing, racing, cricket, baseball, football, and basket-ball. Of late successful efforts have been made to prohibit gambling in connection with these sports.

In no respect has the world made greater progress than in the matter of education. The enormous

increase of knowledge in natural science, in history, and in other fields of investigation, and the invention of printing, by means of which knowledge is easily preserved, have widened the curricula of all grades of schools. In recent years much attention has been given to methods of study and teaching. For many centuries in the schools of China pupils were almost entirely occupied in committing to memory *verbatim et literatim* the extensive writings of Confucius, thus putting their minds in bondage to an antiquated past. With the same narrow exclusiveness pupils in Mohammedan schools memorize the Koran. Contrast this with the subjects and methods pursued in the schools of Europe and America, where Christianity has quickened and broadened the human mind. The pagan world has never risen to the conception of general education. It has never thought it worth while to educate girls at all and only a few of the boys. Egypt, Greece, and Rome at their best believed that education was possible or desirable only for the chosen few. But Christianity holds and teaches that every human being is valuable and that every human mind should be cultivated and trained to the utmost. Out of this conviction have grown the free public schools and the general education of the most advanced Christian nations. If education is a good thing for humanity the kingdom is making progress.

It is undeniable that there are elements of power

and beauty in some of the pagan literature. For vigor of thought, clearness of expression, skill in arrangement, and artistic adornment the classics of Greece and Rome have rarely been surpassed. But their range is narrow—limited by paucity of knowledge—their moral tone is generally low, and they are in style and construction adapted only to the cultivated few. In range of topics, in volume of production, in elevation of moral tone, in power to impart knowledge and inspire thought, as the expression of a life broad, rich, and free, and in adaptation to readers in all ranks of intellectual life, Christian literature is almost infinitely superior. Most of the great pagan nations have produced little of value in the way of writings. Half a dozen great authors in as many millenniums would be the most that could be credited to some of them. Great libraries, with their vast and varied writings on almost every conceivable subject, are products of Christian civilization. So also is the general habit of reading among the masses of the people. If good books and the habit of reading them are among the world's valuable assets the kingdom has made progress on the earth.

The growth of humane feeling under the influence of Christianity has been very noticeable in recent years. We have already given some consideration to the brutality and cruelty of pagan peoples. For a long time the religion of love and tenderness, though nominally adopted, made very

little impression upon the general barbarity and savagery of Europe. There were at least two reasons for this failure, neither of them discreditable to the power of Christianity. One was the early paganization of the religion. The other was man's inability or unwillingness to recognize the social aspects of Christianity. Thus for centuries stains of pagan cruelty marked the social, religious, and political life of Europe. The torture of persons charged with crime to induce them to confess was common, and thus courts of law became courts of injustice and barbarity. The stranger in a strange land was an object of suspicion and was liable to be killed or captured and sold into slavery. Shipwrecked sailors cast upon a foreign shore received the same treatment. It was a common practice on dark and stormy nights to kindle false beacon-fires to lure ships ashore in order that they might be plundered and their crews and passengers sold as slaves. Even the church persecuted and tortured heretics with more than barbaric cruelty in the name of the loving and gentle Christ. Prisons were generally horrible dungeons, so unsanitary that many of those confined in them soon died of disease. Men and women, boys and girls, hardened criminals and beginners in crime, murderers and robbers, and those charged with petty offenses were often confined night and day in one common room. Thus every prison became a school of crime.

Now all this is changed. Torture is no longer

tolerated in Christian lands. Strangers are treated with kindness and courtesy. If they have passports, or can prove citizenship, the power of their own nation is pledged to their protection from injury. The coasts of every Christian land are lined with lighthouses and life-saving stations for the safety of those "that go down to the sea in ships and do business in great waters," and there is scarcely a shore in the world on which a shipwrecked sailor would not be sure of kind treatment. While all branches of the church are not yet free from the spirit of persecution the general sentiment of Christendom condemns it with scorn and indignation. The Prison Reform Movement has gone far toward making all prisons in Christian lands decent, sanitary, and as comfortable as consistency with the infliction of penalty will allow. Most Christian countries have separate prisons for the young, which are really reformatories, and for women, and the management of prisons is generally free from the charge of exposing the comparatively innocent to contamination. These are a few of the changes which have been brought about by the growth of humane feeling. That feeling is the product of the better understanding of Christianity which recent years have witnessed. These changes indicate the progress of the kingdom.

There is much that is blameworthy in present business and political conditions; but they are better than in former times. The working people of

Christian lands are far better off than the same classes in pagan lands. They have higher wages, more comforts, and greater advantages. Taxes are light compared with those of pagan Rome or medieval Europe. If the trusts and other corporations are oppressive to the people and corrupting in politics, they are not so bad as the royal monopolies and plundering nobility of other days. In these matters we should note the important fact that, in very recent times, sins have sprung up and grown faster than public conscience and civil law. The prevalent and fashionable crimes of our day, indirect crimes, crimes committed through corporations by trickery and deceit rather than by violence, by corrupting politicians, are not so readily detected, nor so strongly reprobated, nor so easily punished as the old style of murder, robbery, rape, and treason, though they are equally bad. But the public conscience in America at least is being enlightened and quickened at a rapid rate, and laws are being enacted which will secure the proper punishment of criminals who have hitherto escaped. The capacity and readiness to meet and crush new forms of evil as they arise is a sign of the progress of the kingdom.

The effect of Christianity upon war has not been all that Christian hearts desire, yet it is noteworthy. It has abolished the various forms of private war. Dueling, feuds, and family, tribal, and baronial wars are largely evils of the past. How great these

evils have been every student of history knows. The church early set itself against these forms of combat. Its ministers taught and preached against them and thus did much to obliterate savagery and create better feeling. Occasionally the church placed her ban upon those who provoked such wars or were the actual aggressors. The establishment of "The Peace of God" which, in the tenth and eleventh centuries, forbade armed conflicts on certain days did much to cultivate the general spirit of peace.

It is lamentable and amazing that in the face of Christian teaching, common sense, and humane feeling there has been such slow progress with regard to the abolition of international and civil wars. Fear, false patriotism, the habit of distrust, the uncertain voice of the church, and the general opinion that war is a necessity have so far been insuperable obstacles to the coming of peace. And yet there has been decided gain. The disposition to settle national differences by arbitration rather than by armed conflict has certainly been growing. War is much less frequent than in former centuries. Among people that have been strongly influenced by Christianity there is a growing sentiment against it. The number of persons who look upon war as an unmitigated and terrible evil grows larger every year. We no longer glorify it; the most that any one dare say about it is that it is a necessary evil. As William L. Stead says, "The

collective sense of mankind is revolting against the armed anarchy which wastes the earnings of labor and diverts the intellect of mankind to the cult of slaughter." Even among those who are least influenced by Christian sentiment war is now looked upon as the last resort. And when it occurs everything possible is done to mitigate its horrors in the protection of non-combatants, in the care of the sick and wounded, in the kindness shown to prisoners, and in the prohibition of unfair and inhuman methods of destruction.

The decrease of war is not the only improvement in international relations. One great cause of war in the past was the liberty which every nation felt to perpetrate upon another or upon its citizens any outrage which it dared to undertake. Now the relations of civilized countries are regulated to the last detail by international law, and this law is, in the main, the expression of wisdom, honor, and good feeling. It is greatly to the credit of the nations that they rarely violate it. The improved relations of the different countries to one another show that the kingdom progresses.

As we said at the beginning, it is impossible to measure exactly or to state definitely the extent of that progress. The incalculable elements are most important of all. One of them is the growing perception of the fact that Christianity as a religious experience cannot be separated from morality, practical righteousness. The ship in which Sir John

Hawkins carried slaves from Africa to the West Indies, and in whose hold these poor captives of cruelty and greed suffered hideous tortures until many of them died, was named *Jesus*. Probably no one saw the dreadful incongruity of using a ship with that sacred name for the transaction of the most diabolical business in which human beings were ever engaged. That was not the only travesty of the kind in the sixteenth century. Such a thing would now be impossible in any Christian land. It is true men and societies calling themselves Christian still do wicked deeds, but a gross travesty like that would call forth loud and indignant cries of protest from every quarter. And this perception that anything cruel or unjust or false or unclean is utterly incongruous with the religion of Jesus is great gain. No contradictory idea ought ever to have existed in the human mind, but it did; and the fact that we can throw it off indicates progress.

Modern times have witnessed a similar return to the early ideals of Christianity with regard to personal character. It is well known that in former times people called themselves Christians whose lives were grossly wicked, and no one seemed to be shocked by the terrible inconsistency. Now, in the better parts of Christendom, there is a strong sentiment that one ought not to take that sacred name unless his daily conduct conforms, at least approximately, to the Christian ideal. This is a great gain;

all the greater because it cannot be measured by statistics.

This brief sketch of what the world has gained under the influence of Christianity, imperfect as it is, shows that a good beginning has been made in the creation of "a new earth wherein dwelleth righteousness." The goal "is the perfect man in a perfect society"; we are yet a long distance from the goal, but we are nearer to it than we were when Jesus began preaching "the kingdom of heaven is at hand."

XVI

WHAT OF THE FUTURE?

IF the views presented in this essay so far are accepted our conclusion must be that the perfection of the kingdom on earth is far in the future. The method of growth as set forth by our Lord in the parables of the Mustard-seed, the Leaven, and the Growing Grain seems to make this clear. The conception of the kingdom as affecting every phase of human life implies that it must be of slow growth. It takes a long time for even divine grace and power to change thoroughly the character of individuals and communities. The stream of habit and custom is not quickly diverted from its usual channel. Evil is so deeply rooted in human life that it takes centuries to tear it up and prepare the soil to grow the good. The teaching of our Lord on this subject is confirmed by history.

The opinion held by many able and earnest Christians that our Lord may come in visible form at any time to set up his kingdom on the earth, and to perfect it at once by the exercise of his power, has been already stated. But as we attempt to look into the future it seems fitting to return to it for a brief discussion. Is there any real ground for such

an expectation? There are passages in the discourses of our Lord and in the writings of the apostles which seem to teach the doctrine. For example, take that saying of Christ recorded in Matthew 16:28: "Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom." What did he mean? The common interpretation is that he referred to the destruction of Jerusalem, which put an end to the Jewish system of worship and prepared the way for the rapid advance of Christ's kingdom, but this is not wholly satisfactory. Rationalistic interpreters of the New Testament contend that Paul expected Christ to return and set up his kingdom during the apostle's lifetime, and there are many passages in his writings on which to base such a contention. But the historical outcome shuts us up to this dilemma: Either Paul was mistaken and, therefore, not inspired or his words are susceptible of another interpretation. We prefer the latter horn of the dilemma and believe it to be safe. Every word he writes on the subject may be made with fairness to refer either to the death of the individual believer or to an event centuries in the future.

What is the meaning of the "Millennium" referred to in Revelation 10:5 and 20:4? It is undoubtedly a prophetic description of the kingdom as it will appear at an advanced stage of develop-

ment. But to take out of a symbolical book one of its figures and try to make it fit a clearly defined period in the future ages is presumptuous, to say the least. It is better by far to hold fast to teaching of our Lord which can be readily understood.

There are very serious objections to the opinion that Christ will come visibly to set up suddenly his kingdom on the earth. Some of them are :

1. It is too much like that Jewish conception of the kingdom which Christ repudiated and denounced. Notice some of the points of resemblance. It contemplates the overwhelming destruction of the enemies of the King. It indicates that for this purpose he will employ force—if not physical force something difficult to distinguish from it. How else would the wicked alive at that time be deprived of life and banished to the prison of the lost? It expects a kingdom of pomp and splendor, not very different from the kingdoms of this world. This looks very much like the Jewish expectation of the kingdom *redivivus*.

2. Such a return of Christ would bring redemptive work prematurely to an end. It does not seem consistent with God's great plans for the race, as those plans are revealed in the Scriptures and in history. Few of the race would be saved if he should come now to destroy his enemies. And this opinion eliminates altogether "social salvation," which constitutes so large a part of the kingdom and to which followers of Christ are just awaking.

Indeed, hopelessness with regard to any such "salvation" by present forces and methods is an integral part of the opinion we are discussing.

3. This view seems to belittle the work of the Holy Spirit. Christ sent the Spirit to take his place, to be his vicegerent, in carrying on the work of redeeming and transforming the world. In announcing this remarkable change he said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you" (John 16:7). Following this statement is his striking description of the Spirit's work in convicting men "of sin, of righteousness, and of judgment" (John 16:8-11). The implication is plain that in the work of saving men from sin and building them up in holiness, the presence of the Spirit is better than the visible presence of Christ. The truth of this implication is confirmed by history. Therefore, to say that the kingdom waits for the second coming of Christ is to pervert his teaching and belittle the Spirit. It seems to imply that the Spirit is not equal to the work assigned to him.

4. There is no evidence that Christ placed any confidence in this method of consummating his kingdom on earth. The descriptions of his second coming given by himself and by the apostolic writers represent it as being for judgment. It is the end of probation and of redemptive work. There is to be no progress of the kingdom on earth—at least no extensive progress, though there may

be intensive progress—after that event. It will be the beginning of a perfect reign of righteousness, it is true, but an end of an extension of the kingdom. It seems hardly fair, therefore, to speak of it as the indispensable means for its establishment. These objections seem fatal to the view that the kingdom will be suddenly perfected by the visible return of Christ to the earth.

Assuming, then, that the method of growth is gradual and that it is the purpose of Christ to subdue the whole world, how soon may we expect the kingdom to come? No one can answer. All human calculations on the subject are certain to go astray. In this connection the only question we dare consider is, will the rate of progress be more rapid than it has been? Of this we feel assured, and we may give some reasons for the hope.

I. Never, since apostolic days, has the spirit of evangelization been so strong and so general among the disciples of Christ. In the last twenty-five years there has been a distinct and wide-spread revival of the missionary zeal of those early days. And the flame burns brighter and spreads more widely as the years pass. "The evangelization of the world in our generation," a motto invented by Dr. John R. Mott, has become the war-cry of the churches. Even if the work outlined in this brief phrase cannot be thoroughly done, it is a noble ideal, and its general adoption as a goal of effort means much to the progress of the kingdom.

The Students' Volunteer Movement, which is an efficient means of providing trained workers for mission fields, has grown to vast proportions and is thoroughly organized. Even more significant and prophetic of progress is the Laymen's Missionary Movement, which is becoming general among the evangelical churches of the English-speaking world. This movement is important, because it bids fair to solve the problem of financing missions, which has always been serious and sometimes disheartening. It indicates that men of wealth and business ability are beginning to consecrate their wealth to the work of the kingdom. These two movements engender hope that in the future men and money for missions will not be lacking.

The spirit of evangelism at home is growing stronger. It is not confined to a few professional evangelists nor to ministers, but is spreading among the members of the churches. While yet far from what it ought to be, there has been, in recent years, a marked improvement over former times, and this promises well for the future.

2. The forces for evangelization were never so great. There has been rapid increase in the number of workers who are qualified to do this kind of service. It is a matter on which it is impossible to gather statistics, but we venture the assertion that never before in the history of the world were there so many disciples engaged in the work of winning others to Christ. We believe that this evangeli-

zing army has doubled in the last fifty years. There has been a still greater increase in the wealth of the churches. A considerable share of the property of the world is now in the hands of Christians. Let this be consecrated to the work of the kingdom and it will become a mighty agency for evangelization. Modern facilities for travel greatly increase the efficiency of missions. This not only affects the transmission of missionaries to distant fields, but also aids their movements on those fields. Asia and Africa are being threaded with railroads. Travel, commerce, the growth of a fraternal spirit among the nations, the recognized superiority of Christian civilization, and the manifestly philanthropic purpose of missionaries have made the people of pagan lands generally accessible to the gospel. Medical missions have done much to win favor for Christianity and to open hearts to the saving grace of God. The translation of the Scriptures, or parts of them, into more than four hundred languages or dialects, and their wide distribution over the earth, afford a good basis for the future growth of the kingdom.

3. Our hope of notable progress in the immediate future is quickened by reports of what native Christians are doing in the way of evangelization on their own fields. In the past not enough reliance has been placed on this source of power. Now leaders of missionary work are awaking to its importance. They are beginning to realize that great pagan

nations like China, India, and Japan can never be thoroughly evangelized by foreign missionaries. They can win a few converts, but this few must win the multitudes. And, when rightly instructed, they are showing admirable willingness and ability to do the work. Note two examples among many:

In Manchuria, "of thirty thousand converts baptized in twenty years that veteran missionary, Dr. John Ross, declares that only about one hundred were baptized as the direct result of the preaching of the missionaries; the rest—twenty-nine thousand nine hundred—were brought into the Christian church through the influence and work of the native Christians." "A remarkable form of collection has sprung up in the Korean churches—a collection of 'days of service.' In the offertory the worshiper deposits not money, but a pledge of the number of days of personal service he will give to the cause of Christ in the coming year. At one service a collection was taken of sixty-seven thousand days of personal evangelizing work."¹

We might well introduce such a collection into the churches of Western nations. At any rate, work of that sort is the only hope of quickly and thoroughly evangelizing the great pagan nations. Of course, new converts need a certain amount of training for the work, but they should not be forever learning and never doing after the fashion which has been prevalent in the West.

¹ MacLean, "Can the World be Won for Christ?" p. 125.

These are grounds for hope that the extensive growth of the kingdom will be rapid in the immediate future. The number of professed disciples will no doubt be multiplied many times in the present century. At its close we confidently expect that every nation on the globe will be a Christian nation in the sense that Christianity will be its dominating religion.


Can we entertain such a hope with regard to the intensive growth? Hardly. From the nature of the case progress of this kind is much slower. The history of the world shows that though other religions are abandoned so that a nation is nominally Christian, the real disciples of Christ may constitute only a small minority of the whole people. In that situation the evil, antichristian sentiments, habits, customs, laws, and institutions are long preserved by the influence of the majority against the assaults of the Christian minority. Far too often the social, commercial, and political life of nominal Christians is dominated by worldly sentiment. Even loyal Christians grow very slowly into the adoption and practice of Christian ideas. They are hindered by two forces—the evil that remains in their own nature and the influence of the opinions and habits of the world about them.

Nevertheless we believe that there are signs of more rapid progress in the immediate future than the world has yet witnessed.

1. Political movements of recent times indicate

a rapid extension of democratic ideas and principles. Nations which have long been under the tyrannical control of absolute monarchs are demanding and securing constitutional governments. Russia, Turkey, Persia, Japan, and China are feeling the thrill and throb of this aspiration for political liberty. There is unrest in most of the nations of Europe. In some cases it means effort to throw off the burden of a tyrannical church; in other cases it is a demand for greater political and social liberty. The growth of democracy cannot be stayed. And while the demand for popular government sometimes outruns the ability for it, the whole movement indicates that the ideas of Christ concerning the equal rights of man are finding lodgment in human minds and are bearing fruit.

2. Another auspicious sign auguring well for the future is the growth of socialism. There are many good people, some of them able and thoughtful, who "view with alarm" the progress of this movement. They believe that the ideas of Socialists tend to overthrow and destroy all that is solid and valuable in our social fabric. That is true of the ideas of some Socialists, but we ought to discriminate between fanatical destroyers and constructive philanthropists. In its best and most generally accepted sense socialism means any rational and practicable effort for the improvement of human society. It is the practical application of the science



of sociology. This has come to be the subject occupying the thoughts of the best men and women more than any other. The attention given to social improvement during the last quarter of a century is unparalleled in human history. Thousands of men and women in every Christian land are devoting their lives to it. Political and industrial socialism, which are generally understood by the term, are coming to the front in every progressive nation. And while socialism has some crudities which must be refined, some deformities which will have to be amputated, and an element of chaos which needs organization, the general movement shows that the leaven of Christianity is working in human lives and that great and admirable improvements in social conditions may be soon expected.

3. Closely akin to this—in fact, so closely that at the first glance it seems like the same topic—is the emphasis which, in recent years, has been placed on the social aspects of Christianity. The past placed the emphasis on work for the individual; the tendency the other way is now very strong. Here is a danger. We must not forget that the kingdom begins in the individual soul, and that men enter it one by one, not in masses. We must not forget that a new man is the first necessity and that the new man is made not by an improved environment, but by the life of God in his soul. If this is remembered and duly considered, the

present emphasis upon the social aspects of Christianity contains great promise for the future. It is in part at least the source of the demand for improvement in social and political conditions. It fits in with the great movement of the age. If the churches hear and heed the call to make their religion social, they will be more nearly in line with human progress than they ever have been in the past.

In other days, perhaps, nothing has hindered the progress of the kingdom so much as the deafness of church officials to the call for social service. Every reformer has complained bitterly of this indifference and hardness. It is one of the signs of promise for the future that ministers of Christ are growing loyal and brave. It is even a better sign that when their hearts are not with humanity, public sentiment pushes them into a kind of sympathy with social progress. The world has less and less use for cowards and time-servers in the ministry. The redemption of the ministry from selfish ambition, from bondage to tradition, from that narrowness which limits effort to the advancement of one's own denomination, and from subserviency to the money-power means much to the future of the kingdom. There are signs that ministers are becoming men of vision, men who follow Christ, men who are free, brave, and strong, warriors for the kingdom and prophets of God.

4. The demand for righteousness in business and

politics is another sign full of promise. In no country in the world has government been so corrupted by the money-power as in the United States. The rapid development of our vast natural resources and the possibility of quickly amassing great fortunes have made us a nation of greedy money-seekers. The giants of finance, both singly and in combination, have been robbers of the public and have taken from the people lands, mines, forest, water-power, franchises, and other means of gaining wealth. Moreover they have not been content to amass fortunes lawfully, but have been persistent violators of laws intended to protect the rights of the people. That they might do this with impunity they have paid enormous fees to great lawyers and have bribed judges and executives. They have also felt the need of laws granting them special privileges, and to secure such laws have bribed legislatures and city councils. Thus they have used the power of vast wealth to hinder the progress of the kingdom.

But in the field of politics prophets of righteousness have arisen who are denouncing the purposes and methods of these robbers, and the people listen to them with ready ears and willing hearts. They are demanding with an unmistakable voice that laws be enacted and enforced which shall punish all lawbreakers and bribe-takers and put an end to special privileges. In former times similar robberies under kings and governors went

on and no one dared to protest or had the power to make his protest good if he had dared. But now the people are speaking and their word will not be in vain. Commercial integrity and political purity will soon be the standards to which all men must conform or be branded as criminals. There was never so good a prospect that this sentiment and laws embodying it would become world-wide. It is a good sign for the coming of the kingdom of heaven on earth.

5. Another hopeful sign is the growing disposition of the churches to return to their true work in building up the kingdom. The habit of considering the church as an end resulted in great loss of effort. Now it is generally understood, at least among evangelical Christians, that the church is a means to an end, and that the end to be kept in view is the establishment of the kingdom. This is great gain and full of promise for the future, because it insures the right direction of Christian effort.

Churches and their leaders are not, as in former times, wasting their efforts on unimportant matters. They are growing impatient of controversies about doctrines that are not vital and over forms and ceremonies whose observance our Lord has not commanded. Of course, recognition of the kingdom of Jesus implies that ordinances which he commanded will be observed and observed as he commanded them, but beyond that all controversy

on such matters is diversion of effort and waste of energy.

There is a great desire for unity among the severed denominations. Christian men are coming to feel that unity of effort is absolutely essential to loyalty to Christ. In the great International Missionary Convention at Edinburgh, in 1910, this call for unity was the predominating note. The church of Christ is seeing more clearly than ever before that its division into warring fragments is hindering the progress of the kingdom. There ought never to have been any difficulty about seeing it, but even disciples of Christ sometimes have very narrow vision or are totally blind to essential principles. Their eyes have been opened to the evils of sectarian divisions mainly by the way in which those divisions have hindered the work of the kingdom on the foreign field. Hitherto loyalty to Christ and love for their brethren have not been sufficient to bring them together; perhaps compassion for a lost world and zeal for the kingdom added to these motives will accomplish the desired result. At any rate, the longing for unity is a hopeful sign. It promises that the future will see the abandonment of the methods of guerilla warfare and the hosts of the great King marching with united front for the conquest of the world. This would make an immeasurable difference with both the extensive and intensive growth of the kingdom. A united Christendom would soon

evangelize the non-Christian millions. The power of Christianity for the improvement of social, industrial, and political conditions is far from being as effective as it might be if the churches were united in their efforts to this end.

6. Another hopeful sign is the growing movement to train Christian workers. Formerly all kinds of work in the service of the King, except the giving of money, was left to the ordained ministry. Gradually there has grown up in the Christian world a conviction that every disciple should be a worker. As a result laymen, and laywomen in yet greater numbers, have engaged in many forms of service, such as teaching in Bible-schools, witnessing for Christ in social religious meetings, conducting missions, personal work to turn men and women to Christ, organized effort to save boys and girls from a bad life, and social reforms. In the prosecution of these various forms of work it has been discovered that something more than willingness to do is essential to success. Training for service is just as important as a willing spirit. This discovery has led to the establishment of many schools for the training of Christian workers. Such schools will greatly increase in efficiency and number in the near future. It may be that the time is not far distant when every church will become such a school and every convert to Christ will immediately put himself under instruction and discipline in preparation for effective Christian service.

Whatever form it may take in the future, this movement is full of promise for the progress of the kingdom.

7. Another hopeful sign is the increased consecration of wealth. The subjects of the King have no great reason to congratulate themselves on their liberality to his cause. We still spend far more on personal luxuries than we give to Christ. Nominally Christian nations pay more for battleships than they are willing to spend for all means of promoting the kingdom. Nevertheless there is evident gain. There is gain both in Christian sentiment regarding the right use of wealth and in actual giving. In the minds of all well-disposed people every day the conviction grows stronger that Christ should control the wealth of the world. The money given every year for the support of home churches, for missions, for Christian education, for libraries, for various forms of charity, and for reform work amounts in the aggregate to thousands of millions. There is every evidence that this will increase, that the sentiment will grow, and that gifts will multiply. No human mind can imagine what the consecration of all the wealth now in the hands of professed Christians would mean to the kingdom. We may not hope for that in the near future, but we may hope for an approximation to it, and when it comes we shall see rapid progress in every other respect.

8. Another sign of progress is the growing dom-

inance of the nominally Christian nations. They are the rich, progressive, conquering peoples. The superiority of Christian civilization is very generally recognized. Other nations are copying our industrial arts, our methods of education, our laws, our jurisprudence, and are translating our literature into their own tongues. We are conquering by these peaceful means where once we conquered by force of arms.

There is another way in which the future prospects of the kingdom are brightened. Christian judgment may not approve the occupation of India by the forces of Great Britain; but no one can doubt that British influence in India has contributed to the founding of the kingdom of heaven in that great country. We may have the same doubt about the righteousness of the partition of Africa and the distribution of its parts among the nations of Europe, but the ideas, the laws, the arts, the customs, and the manners of Europe are better than those of Africa, and they are finding their way into that dark continent by means of this occupation. In the same way the United States is introducing Christian civilization to the millions of people in the Philippine Islands.

The ideal method—the truly Christian method—would be for the gospel of salvation and the doctrines of Christianity to be taken to these peoples, allowing them at the same time to enjoy free civil government and to build up a civilization of

their own, but the method actually employed is divinely overruled to the same end. The motive behind the occupation of foreign territory by Christian nations is the promotion of commerce, but the valuable and important result is the spread of Christian civilization. In these two ways the dominating power of Christian nations hastens the growth of the kingdom and brightens the prospects of its future in the world.

9. As a return for this social, political, and commercial influence we of the older Christian nations will receive great benefits from those which are now being Christianized. Our Christianity in its essential life and in many of its forms has gone far from the standards of Christ and the apostles. Much that passes for Christianity among us would have been regarded as Judaism, paganism, or worldliness among disciples of New Testament times. But, as a rule, the Christianity we take to pagan peoples is that of the New Testament; at least it is nearer to the original standard than that which we practise. Thus a better type of Christianity is being created among the converts on foreign fields. Their faith, simplicity, courage, self-sacrifice, liberality, and missionary zeal put us to shame. And they are impatient of some of the forms which have attached themselves to Christianity like barnacles to a ship.

This better type of Christianity which is developing on foreign shores cannot but have a salutary

effect on us. It may cure us of some of the conceit we have cherished in our own superiority. It will drive us back to the Christianity of the New Testament. It will help to free us from foolish superstitions and hindering traditions. The churches of the Occident will be reformed by their own children in the Orient. A careful observer who knows the history of the last half-century cannot have failed to note changes already wrought by this influence. We may confidently expect even greater and better results from the same causes in the future.

On the whole the outlook is hopeful. It will be a long time before the ideas of Jesus will find world-wide acceptance and appear in the sentiments, the laws, and the common life of every people. But we may look with hopeful eyes for rapid gains in the near future. There is a profound sense in which everything depends upon the presence and power of the Holy Spirit. Never before in the history of the world have there been so many people as there are now who recognize our dependence on him and who are praying for a great outpouring of the Spirit on churches, pastors, and missionaries. We say this in the face of a general complaint that the habit of prayer among Christian people is declining. There may be ground for the charge; it is impossible to estimate the volume of prayer; but our contention is concerning the direction of prayer.

Half a century ago comparatively little was said or written about the work of the Holy Spirit and not many prayed for the manifestations of his power. But the work of men like A. J. Gordon, D. L. Moody, A. T. Pierson, and R. A. Torrey brought forcibly to the minds of Christians throughout the English-speaking world the fact of our dependence on the Spirit and of the need and importance of praying for him. This awakening caused a great change in the direction of our prayers, and to-day thousands are praying for the gift of the Spirit as a personal experience and for a great outpouring of the Spirit on the Christian world. Here is the key to the whole problem of the future progress of the kingdom. The power is of God and the power is given in answer to prayer. The power is exercised through the Holy Spirit in us, and our Lord taught us to pray for the Spirit. If it be true, as we believe, that the present generation of Christians is more given to that kind of prayer than were our ancestors, it is an indication that the progress of the kingdom will be more rapid in the future than it has been in the past.

It is a very significant fact that our Lord taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." It suggests fruitful lines of thought which might be followed with great advantage. If God was so anxious to have the kingdom come that he was willing to give his only begotten Son to suffer and die for its estab-

lishment, why should we pray for it? Because it can come only when human wills are in harmony with the divine purpose, and when we offer sincerely that prayer we must be in harmony with our Father who is in heaven. If we are to work with all our might for the perfection of the kingdom on earth why should we pray for it? Are we not in danger of stopping with prayer and of thinking we have done our duty when we pray "Thy kingdom come"? And is not temptation to that kind of shirking specially strong when we perceive most clearly that the power is of God and that in ourselves we can do nothing? But we are taught to pray "Thy kingdom come," because we cannot say it sincerely unless we are doing all in our power to bring it. To repeat the prayer formally, heedlessly, or flippantly, with little thought of its meaning and no sense of the obligation it imposes on us is shameful mockery of our most gracious God. It is quite certain that the future prospects of the kingdom depend in large measure upon the way in which the subjects of the King offer this prayer. It seems appropriate, therefore, that we should close this essay with an attempt to show its scope and meaning.

XVII

THY KINGDOM COME

THY kingdom come," O Lord, in us. O Christ, we pray thee, be enthroned at the center of our being. May our wills be in complete and constant subjection to thy will. We confess, O Lord, with humility and shame, that we have not always been obedient to thee, our King. Selfishness and self-will frequently dominate us. May thy infinite love, thy shadowless wisdom, thy tireless patience, and thy mighty power overwhelm and subdue us and make us thy willing subjects. May all our choices be such as thou wouldst make for us. Thou didst give thyself to us, O Lord, that thou mightest "redeem us from all iniquity and purify unto thyself a people for thine own possession." Come, we beseech thee, and take possession of the property which thou hast purchased and enable us not to dispute thy right. Enter our souls and "reign without a rival there."

We desire, O Lord, that thy rule over us shall be complete. But we are conscious and we confess that there are whole provinces of our nature which thou hast not yet subdued. We own that in us are desires, appetites, passions, impulses, dispo-

sitions, ambitions, and imaginings which are not the fruits of thy life in us. We pray thee to leave no part of our nature in rebellion. Abide in our souls, O Lord, "casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of " thyself. We know that thy reign is best; we know that we suffer loss from lack of entire subjection; we know that rest, peace, joy, and gladness follow thy conquests; but we are not capable of making complete surrender to thee. Subdue us, Lord, by such means as are in thy power and we will try to submit.

We desire to be efficient servants of thine, O Lord, but we are weakened by sin as a nature and sin as a habit. The power to do good service must come from thee. We have found from sad experience that thy word "without me ye can do nothing" was a true word. But thou art such a great and lovely king, so worthy of praise and honor and dominion, that our hearts burn within us to do thee great service. May we bring thee what little we have and place it at thy disposal. If it pleases thee to multiply it as thou didst the loaves and fishes, we shall rejoice and be grateful. May we come into full sympathy with thee in all thy plans and purposes concerning us and the world.

"Thy kingdom come" in every department of our life. May we recognize thy sovereignty in every line of activity possible to us. May all our

outgoings be for blessings because thou hast prompted them. Enable us, we beseech thee, to use our time, strength, talent, money, and personal influence according to thy will. Save us from giving aid and comfort to the enemy. Grant that we may be loyal subjects of thy kingdom and brave soldiers in thy army. May nothing daunt us nor make us afraid while we follow thee. May we rejoice to suffer with thee for the sake of thy kingdom. May we not shrink from any cross which we must bear for thy sake. But, O Lord, be thou compassionate toward us, for we are dim of sight and faint of heart and feeble in will, and we shall follow thee with faltering steps unless thou dost cheer us by thy loving voice and comfort us by thy shining presence and sustain us by thy strong hand. We beseech thee, therefore, to give us in large measure that grace by which "we are more than conquerors" and by which we may be good subjects of our King.

"Thy kingdom come" in families and homes. We pray that public sentiment in every land concerning the marriage institution may reflect thy law. Grant, O Lord, that husbands and wives may be loyal to each other, faithful to their marriage vow, loving and kind, patient and forbearing, and live together in the spirit of self-sacrifice and mutual service. We pray that those about to marry may do it seriously, discreetly, and with no thought that the relation thus formed can be sev-

ered except by death. May the bearing and rearing of children be recognized as a Christian duty, and may people of character, culture, and wealth be the first to recognize it. May special grace, Lord, be given to parents. Enable them, we beseech thee, to bring up their children "in the nurture and admonition of the Lord." May the atmosphere of every home be so sweet, so gracious, so kindly, so free from worldliness; may the example of parents be so completely Christian; may their instruction be so faithful that all children will love thee from infancy and know thee as Master from their first choice. Grant that brothers and sisters of every household may love one another and be kind and courteous and helpful. Grant that they may honor their parents and be grateful for all the love and care and toil and sacrifice which have been so freely given them.

We thank thee, O Christ, for the millions of Christian homes now in the world. We know they are fruits of thy redemptive and transforming work. For these places of peace and safety, of comfort and rest, of love and light we give thee the praise of grateful hearts. May they be greatly multiplied in the earth. We thank thee for what thou hast done for women and pray that this work may steadily widen. Grant that woman everywhere may have the honor, the freedom, and the opportunities which belong to her as a human being and an immortal soul made in the image of

God. We pray for the children. May they be protected from the greed and cruelty of unworthy parents and mercenary employers, from the contaminating influences of the wicked, and from all those who would destroy them for gain. We believe that thou dost love little children, O Lord, and dost look with tender compassion upon the millions who to-day are suffering in body and being ruined in character. Put forth thy power, we beseech thee, to save the children of the down-trodden, the ignorant, and the evil, that their feet may be turned early into paths of righteousness, that their tender young hearts may know the joy of serving thee, and that their plastic natures may be molded according to the pattern which thou hast furnished.

O Lord, may thy law prevail and thy presence be felt in every household on the globe. May the incense of daily prayer go up to heaven and may such blessings come down from heaven that every family shall be able to illustrate in its life the true nature of the kingdom of purity and love and peace which thou wilt establish among men.

"Thy kingdom come" in our churches. May Christ be recognized and acknowledged as the Head of every church. May we who constitute the church realize that we are members of his body, representing his life and doing his work in the world. Grant, O Lord, that the ministers of the churches may be humble followers of their Master,

obedient to his will, filled with the Holy Spirit, and servants of the people. May they be men of vision, seeing the things that Christ saw and thinking his thoughts after him. May they understand his plans for the world and adopt them as their own. May the message they deliver always be his message. May they have his heart of compassion for the weak and sinful and give their lives to the restoration of them who are out of the way. Give to them, O Lord, loyalty to ideals, courage in the face of hostility, and steadfastness in building up the kingdom of righteousness in the world. Save them from effeminacy, love of ease, desire for applause, and personal ambition. Make them willing to suffer with Christ for his cause and to realize that it is enough for the servant to be as his Lord. Reproduce thyself, O Lord, in all thy ministers, that they may be true servants of the churches and apostles of salvation to them that are without.

May the members of the churches do the will of Christ in all things. Fill their hearts with love for one another. Enable them, we beseech thee, to be "tender, compassionate, forgiving one another, even as thou, for Christ's sake, hast forgiven us." May their love for one another be manifest in the services which they render. May their constant endeavor be to help one another in the divine life: to restore the erring, to comfort the troubled, to cheer the despondent, to strengthen the weak,

to give light to them that are in darkness, and to lift up them that are fallen. Grant, O Lord, that their life among themselves may show forth and illustrate the nature of the kingdom of heaven on earth.

May the churches in their organic capacity realize their true relation to thy kingdom. May they stand always for righteousness. Give them moral insight and strength, we beseech thee, to rebuke iniquity in their own members and to give office and honor only to the best. Bestow upon them loyalty and courage to sustain pastors who preach the word as thou hast bidden them. Give them grace, O Lord, to fulfil their mission as kingdom-builders. May they give themselves to the work to which thou didst give thyself. May they plan large things for thee and support them with generous gifts of money, time, and strength. May they go into all the world and disciple all the nations. In their teaching may they be always loyal to the word. May every church be a light in the community in which it is placed. May it be a life-saving station to rescue the lost. May it have power to elevate and purify the moral sentiments of all the people who know its life and works. May no good cause fail to have its sympathy and support. Above all, we ask that the churches, in all their affairs, may submit to the presidency and direction of the Holy Spirit. May the living members be temples of God and the life of God be mani-

We pray that thy kingdom may come in the social life of all the nations. May the systems of caste which the pride and arrogance of men have devised and which are maintained with cruel oppression be cast away and sunk in the depths of the sea. O thou who art the God of grace and compassion, so move upon the hearts of those who make and maintain these systems that they will love their fellow-men and establish equality and fraternity. May they learn that thou art the Father of all and that all men are brothers. We know that thou hast compassion upon the weak and despised. Deliver them, O Lord, from their hard and cruel lot. Enable those who cringe and crawl before the powerful and haughty to rise and walk erect with level eyes and the light of heaven upon their brows. We beseech thee, O Lord, that every man and woman in the world may have the best social privileges, the best advantages for self-development, and the best opportunities for service which they can use.

"Thy kingdom come" in the business world. May all men learn that justice and love should prevail in production and trade and commerce. May all men and women become honest in business, dealing fairly with others. Grant that they may see that their business relations are opportunities to minister to their fellow-men. May we have the mind of Christ and realize that manhood is before money; that character is more precious than coin;

that wealth produced by the destruction or the marring of souls is wicked waste for which God will call us to account. Teach us, O Holy Spirit, to value things that are valuable and to hold cheap that which perishes. Repeat, we beseech thee, O Christ, thy lessons till we learn them, that men and women are the jewels of thy kingdom and that thou wilt bring into judgment him who offers them on the altar of Mammon. May all those who engage in business get the Christian point of view. Enable them to see, O Lord, that the good of humanity is of first importance and that the increase of wealth should minister to human welfare. And when they see, make them, we pray thee, obedient "unto the heavenly vision."

"Thy kingdom come" in mills, in factories, in mines, on farms, and in all places where men and women toil in production. May those who employ others pay them fair wages and give full measure of love and kindness. May they remember that those they employ are not simply hands, but souls. May they realize that power to use implies responsibility to use aright. Grant, Lord, that those who toil may give honest work and something more. May they love their employers and serve them with interest. We beseech thee that there may be love and harmony between labor and capital. Thou knowest, O Lord, how bitter their conflict has been. Thou knowest all the waste and cruelty and injustice which accompany this strife. We pray

thee to bring it to an end. May both sides learn from thee the better way.

We offer special prayer, O Lord, for those who are oppressed in their labor and who drink the bitter dregs of poverty. We pray for the women and children who are forced to toil beyond their strength and to the injury of their health in mines and factories and stores and sweat-shops. Hear, we entreat thee, the cry of wronged and stunted children and overburdened women. Deliver them from the hard conditions imposed on them by cruel greed. May personal character and social conditions be so changed that all the weak and poverty-stricken and oppressed may come into a full and free life.

We pray that the production of articles whose use injures humanity may cease. May men no longer make for the sake of money that which unmakes their fellow-men. Quicken their consciences, O Lord, until they can see that this may be murder for gain. And may the laws of every land prohibit the infliction of that wrong upon others which consists in pandering to their base appetites and passions.

May all who toil, whether with head or hands, learn to do their work "as unto the Lord." Enable them, we entreat thee, to see in work faithfully done a means of moral discipline for themselves and an instrument of service to mankind. Save us all from laziness and show us the dignity

and value of labor. Grant, Lord, that all classes of idlers, those who are idle from choice and those who suffer from enforced idleness, may find useful work. May the wasters in all lands become producers of those things which add to the comfort of humanity. Deliver them, we pray thee, from the ignoble spirit which permits them to live on the products of other people's labor, and may they work for their own support or for the common good.

"Thy kingdom come" in the world of commerce and transportation. We pray for the railroads, those great instruments of material progress and human oppression. Thou knowest, O Lord, all the iniquities of their managers: their violation of thy laws, their disregard of the rights of the people, and their cruelty to their employees. Grant, Lord, that railroads may be managed in the interests of the people. In thine own time, if it seem good to thee, may they become the property of the people. May they cease to rob men of their Sabbath privileges. We pray for the employees, that, in spite of all the things against them, they may be saved from ungodliness and may be able to care for their souls.

We pray that the commerce which uses ships may be Christianized. May the sailors of every nation and tribe have the gospel preached to them and every ship afloat become a bethel. May commerce be an agent in civilization and a means for

the increase of human comforts. May men be moved to engage in it for worthy purposes and not alone by greed for gain. May those from Christian lands who trade with pagan peoples feel their responsibility as representatives of Christianity and so conduct themselves and so carry on their business as to promote the extension of Christ's kingdom. Thou alone, O Lord, art able to change the hearts of men and thou canst transform cruel and greedy traders into missionaries of Jesus.

We pray, O Lord, that labor for gain on the Sabbath may cease. May greedy corporations which force men to work when they should be resting their bodies and caring for their souls learn the iniquity of making Mammon their god. Deliver them, O Lord, and deliver us all from the terrible delusion that success in business is the supreme law. May we return to thee and recognize thy claims. Put forth thy power in thine own way, O Lord, till the money worshipers shall know that thou art God. We pray for the people who, for their own gain or convenience or pleasure, demand beyond reason or need the services of others on the Lord's Day. May they remember thy command; may they consider humanity's need of a Sabbath, and may they learn to practise self-denial for the good of others. We pray for those who are thus forced to labor. We pray that, in thine own way, thou wilt deliver them. Reveal to them, O Lord, thy will. If thou dost demand that thy

people shall not engage in occupations which involve Sunday work, grant to them courage and steadfastness in refusing. Enable them to trust in thee and do right. And we pray that all who are thus oppressed may unite to secure laws for their own protection. Arise in thy might, O Lord, to dethrone Mammon, who has usurped thy sovereignty in this nation, and do thou reign over us.

We pray for the toilers in all lands. May industry, thrift, and prosperity increase in those lands whose people are suffering from poverty. All over the world may men learn how to use aright the natural resources thou hast given and to provide for the comfort of themselves and those dependent upon them. May waste and want come to an end. May every one who is able to work find useful and continuous employment and receive his proper share of what his labor produces.

"Thy kingdom come" in schools and in all systems of education. May all those who have in charge the instruction and training of the young be thy servants and be taught of thee. May they have a just and adequate conception of the nature and importance of their work. May they understand that the making of good, strong men and women is the greatest of all occupations. May this be the purpose that shall shape all their plans. May this be the goal of all their efforts. Grant, O Lord, that in training the minds and bodies of their pupils they may not forget their moral and religious

needs. Forbid that in their minds the little should usurp the place of the great. Give to them, we entreat thee, grace and wisdom and power for their work.

We pray for the young people in the public schools of this country. May they be saved from vice and corruption, from frivolity and idleness, from undue love of games and sports and social functions, from the spirit of caste, and from every form of lawlessness. We pray that the moral standards among them may be high and noble, that they may do their work with patience and thoroughness, that they may early appreciate the seriousness of life, that there may be good-fellowship among them and the spirit of brotherhood, and that they may in school form such habits as will make them good citizens of the nation, law-abiding, democratic, public-spirited; good members of society with the spirit of service; good heads of families fitted to build homes and rear other generations better than themselves, and valuable workers in thy kingdom.

We pray for the young men and the young women in universities and colleges. May they be serious and cultivate the habit of thoroughness in their work. May they appreciate the greatness of their opportunity before it is too late. May the young men be saved from lawlessness and rowdiness. May they cultivate the habits of good citizens. May they learn in school to respect the rights of

others. Above all things, O Lord, we pray that they may not become godless and indifferent to thy claims. May not learning nor pride of intellect nor love of pleasure nor the formation of evil habits turn them away from thy service. May they learn that the religious part of man is the most important and cultivate the spiritual nature along with the intellectual and physical to the end that they may be true men and women. And we pray that the knowledge and culture and mental power gained in schools all over the world may be consecrated to thee and used in the interests of thy kingdom. May the spirit of service be the governing spirit in all schools. Save our young people, O Lord, from selfish plans and ambitions and may they plan for the good of humanity.

We offer a special prayer for theological seminaries—for the schools which undertake the preparation for their work of pastors and missionaries. We pray that they may be loyal to Christ, loyal to the revealed word, and loyal to the kingdom. May they be in very truth "schools of prophets." Save them, we entreat thee, from the pride of learning, from "philosophy and vain deceit," from everything that savors of this world. May the students in them be true disciples of Christ, filled with the Spirit and developed in power for loving service.

Grant, O Lord, that all learning may be permeated with the Christian spirit. May the men who pry into the mysteries of nature find thee in all its

objects, forces, and laws. May those who study the personality of man find in him a replica of the supremely great personality. May those who study the universe in its larger aspects be convinced that "the heavens declare the glory of God and the firmament showeth his handiwork." May students of history learn that thou dost "set up and put down," and that in spite of the wickedness of men thy hand has been present and controlling in the events of all the ages. We pray that all scholars may be humble in thy presence and know that there are mysteries which the human mind cannot solve, heights and depths which it cannot reach.

"Thy kingdom come" in the world of literature. Grant that all those who write for the public may be inspired by noble purposes. Save them, we pray thee, from the mercenary spirit. Save them from catering to low tastes for the sake of popularity. May all that they send forth instruct the mind, quicken the imagination, or purify the heart. May the torrent of false history, of degrading fiction, of polluting poetry, of foolish philosophy, of misleading theology, of frivolous magazines and "yellow" journals, be stayed by thy powerful hand. Grant, O Lord, that all writers and publishers may learn and feel the wickedness of spreading broadcast over the world that which is injurious to humanity.

We thank thee, O Lord, for the great writers of the past, and for the rich treasures of knowledge

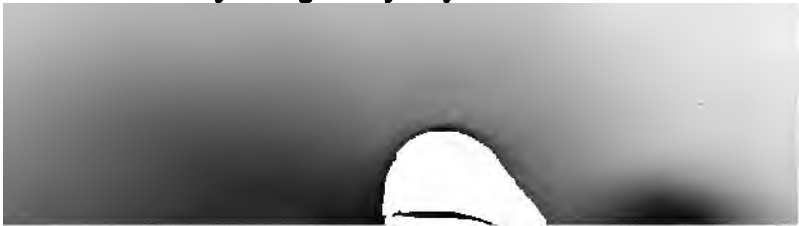
and thought and feeling which we have in their works. We pray that yet greater writers may arise in the future and that they may be many. And we desire, O Lord, that they may be thy servants, writing to exalt Christ, to glorify thy name, and to benefit humanity. We thank thee for the invention of the printing-press and for all the blessings it has brought to the race. We pray that in the future it may be the means of multiplying only that which is good. May its great power no longer be divided, but may it serve only Christ and his kingdom.

We pray that in their reading Christians may select the good. Forbid, O Lord, that they should give money or time to those kinds of reading which enfeeble the mind or corrupt the morals. May they bear their testimony against Sunday newspapers by refusing to buy and read them. May they not put into their minds and hearts through reading that which will unfit them to be the tabernacles of the Holy Spirit. May they feed their souls on that which is good and which tends to edifying.

"Thy kingdom come" in art. We thank thee for the influence of Christianity upon the art of Europe and America. We thank thee that Christ has been honored in architecture, painting, and sculpture. We thank thee that artists have found so many of their subjects in the life of Christ and the lives of his servants and have been inspired by the greatness of his work. We pray that all

art may be consecrated to his service and to the good of humanity. May nothing be produced which he would disapprove. May those works of art which are intended simply to give pleasure and cultivate esthetic sensibility be elevating in their suggestions. May all works of beauty make those who behold them feel like praying, "Let the beauty of the Lord, our God, be upon us." We pray that music and poetry may be for the praise of God as well as for the pleasure of men. As thou hast filled the world with beauty in nature, so may men more and more surround themselves with beauty in their homes, in public buildings, and in their cities and towns. In this matter, O Lord, save us from extremes. May we not confuse esthetic sensibility with religion; neither may we feel that love of beauty is irreligion. May our taste be cultivated and refined, may we love beauty in everything, but may we see clearly that first and greatest of all is "the beauty of holiness."

"Thy kingdom come" in the State. We thank thee, O Lord, that there are States which are becoming Christian. We pray that their progress toward that desirable goal may be mightily accelerated by the influence of thy word and thy Spirit. May the right of Jesus Christ to reign in civil and political affairs be generally and speedily recognized. May all the professed followers of Christ become Christian citizens of the country to which they belong. May they seek to know and do



the will of Christ in city, State, and national affairs. We pray that all governments may become free and that the people may become capable of self-government. May governments be conducted in the interests of the many and not for the advantage of the few. We pray that thou wilt put down by thy strong hand rulers who are guilty of tyranny, oppression, and injustice. Where the people are free may they elect good men—men after thine own heart—to fill the offices of their country. Grant, Lord, that those who serve the people may be promoted and those who seek selfish ends may be deprived of power.

We pray that those who make the laws of every land may be thy servants and that every law may express thy will. May those who execute the laws do it with faithfulness, unmoved by the fear of man or the hope of gain or by any motive lower than justice and love. May "courts of justice" be such in reality as well as in name and every one who appeals to them receive fair treatment, whether he be rich or poor, high or low. We pray for all institutions of the State—its schools, its hospitals, its asylums, its reformatories, and its prisons. We pray especially for the criminal classes. May the time soon come when there will be no such classes. May all governments learn how to restrain them and at the same time to transform them into good citizens. May we do away with those conditions which are favorable to the pro-

duction of criminals. Grant us wisdom and ability to save the boys and girls before they go into the ways of sin and crime. We pray, O Lord, that all the people may learn to respect their rulers and the laws of their land. We pray for our own nation that thou wilt save our people from lawlessness and from disregard for rightful authority. May we learn the value of civil government and be willing to sacrifice some abstract right and personal pleasures for the sake of the State. May Christian people see that in the State they find one of their noblest opportunities for the service of humanity.

May "thy kingdom come" in the relations of the States to one another. We pray that all international hatred, rivalry, contempt, injustice, and wrong may be swept from the earth. May the nations cease to distrust and fear one another. Grant, Lord, that they may be true neighbors and cherish toward one another a fraternal spirit. May they not learn war any more. May they beat their swords into plowshares and their spears into pruning-hooks. May they see the wickedness, the waste, and the folly of war and devote their energies to producing and saving rather than to destroying. May they be permeated with the Christian spirit, the spirit of peace and love and good will to all men. Open their eyes, Lord, that they may see the hypocrisy of calling themselves "Christian nations" while they worship the war-god and

cultivate the fighting spirit. We pray that thou wilt lead them soon to establish an international court in which all disputes and questions of equity between the nations may be settled according to principles of righteousness. And we pray that even commercial war among the nations may cease and that every people may find a free market in all the world for those things which they are best able to produce.

"Thy kingdom come" in all the world. The blessings which we ask for ourselves we ask for all peoples. We pray that Jews, Mohammedans, Hindus, Buddhists, and all followers of natural religions may turn to the true Light "which lighteth every man." May they see that Jesus Christ is thy Son and appointed by thee, the God and Father of us all, to be the universal Saviour and Lord. May they find in him that fulness of life which we all crave and which is offered in no other. May the principles he taught and lived become the guiding principles of those who are now following false lights. We pray that the civilizations which are now tinctured and tainted by pagan religions may be purified and transformed into the Christian type.

We beseech thee, O Lord, to bestow thy choicest and abundant blessings upon the missionaries in non-Christian lands. May they not be appalled nor disheartened by the terrible evils which confront them. May they not be overwhelmed by the magnitude of their work. May they be strong and

steadfast and very courageous. May they do their work in hope, believing that the purpose of Christ to establish his kingdom in these lands will be accomplished. Comfort them, we pray thee, in their sorrows and trials. By thy presence with them and thy grace in their hearts make up to them, we pray, the deprivations they suffer through absence from their own country. May they have the power of the Holy Spirit resting constantly and abundantly upon them. Prosper them, we beseech thee, in their work. May they preach and teach the word with power. May thy blessing rest upon their schools and may they train their pupils for wise and faithful work in the kingdom. May missionaries and converts be faithful to Christian doctrines and ideals. Grant, Lord, that Asia and Africa and the isles of the sea may escape the errors and mistakes which Europe and America have made, as they become Christian, and go on a straight course toward a Christian civilization. So may "thy kingdom come, thy will be done on earth as it is in heaven." Amen.

GENERAL INDEX

- Amusements:** are good and bad, 75, 76, 79, 80; improved, Christianity has, 291.
- Antipathy:** racial, opposes kingdom, 265, 266.
- Art:** should be consecrated to king, 247, 248; consecration of, is increasing, 317; has dangers, 243; should subserve higher interests, 243; Jesus was not indifferent to, 241, 242; pray for, 341, 342; true purpose of, is defined, 247; may be used in worship, 244-246; works of, have been produced by cruelty, 243, 244.
- Atonement,** was Christ's means of victory, 22.
- Bible,** study of the, is a pleasure, 83.
- Bruce, Doctor,** is quoted, 100.
- Business:** related to extension of kingdom, 188; should be honest, 187, 188; kingdom is related to, 187-190; has sometimes opposed missions, 189, 190.
- Charlemagne,** hindered growth of kingdom, 47.
- Caste:** Christianity abolishes, 287-289; origin of, is stated, 125; is opposed to kingdom, 262, 263; pray for the victims of, 332; is persistent, 126; takes various forms, 125, 126.
- Children:** Christianity improves condition of, 282-284; owe duties to parents, 207; owe duties to one another, 208; pagans neglect their, 203, 204, 283; pray in behalf of, 327, 334.
- Christ:** was appointed king, 20; claims kingship, 19; had courage, 24, 81; was not deluded, 20; is our friend and helper, 81, 82; was independent, 24, 25; was not an impostor, 21; had intellectual greatness, 25, 26, 28, 29; had insight, 24; is king, 19; love of, is described, 59, 60; dealt with man as man, 132, 139, 140; had moral enthusiasm, 25; when, will return, 301, 302; rules in love, 23; had simplicity, 24; example of, bears on social order, 128-132; was truthful, 23; valued all men, 132-134; won his kingdom, 21; is worthy to be king, 23.
- Christians:** have duties to society, 120-123; are the happiest people, 96; mutual conference of, gives pleasure, 83; are all preachers, 106, 107; hold peculiar relations to one another, 82-84; working together gives pleasure to, 83, 84.
- Christianity:** amusements were reformed by, 291; cares for life, 280-282; caste is abolished by, 287-289; is a dynamic, 278; family life is improved by, 282-286; health is promoted by, 289, 290; creates humane feeling, 293, 295; ideals of, are noblest, 278-280; Occidental, is improved by missions, 319, 320; has scarcely been tried, 274-276; slavery was abolished by, 286, 287; social aspects of, become prominent, 311, 312; is a social religion, 101, 102.
- Church,** a paganized, is hostile to kingdom, 268, 269.
- Churches,** the: have been aristocratic, 127; arrogated undue authority, 98; business of, is to make good men and women, 118-123; Christ established, 100, 101; Christ works through, 101, 102; were soon corrupted, 99, 100, 102; are imperfect, 42, 105; influence of,

- has been good, 102, 103; relation of, to kingdom is shown, 97-123; are not the kingdom, 97, 99; should illustrate love, 109, 113; are means to an end, 99; are object-lessons to the world, 101, 109-115; pray for, 327-330; are to preach the gospel, 106-108; are not reform societies, 118, 119, 120; regenerate persons should compose, 103-105, 114; return to true work, 314; should illustrate righteousness, 113, 115; should maintain right relations to one another, 120-122; are to teach the word, 108, 109; unity is desired by, 315.
- Civilization: includes art, 241-248; includes dress and manners, 248-253; follows Christianity, 232, 233; Jesus was silent on the higher, 233, 234; relation of, to kingdom is discussed, 232-253; includes learning, 233-237; includes literature, 237-240.
- Code, a, grows slowly, 57, 58.
- Code of the kingdom: love comprises the, 58-74; is discussed, 57-74; nature of, is defined, 57.
- Collectivism: has advantages, 173-175; is dream of future, 175; demands good people, 183; objections to, are answered, 172, 173.
- Constantine: hindered growth of kingdom, 47; paganized Christianity, 220.
- Culture, may be a hindrance, 134.
- Day, the working, how long should be, 183, 184.
- Democracy, is growing, 309, 310.
- Dress: kingdom has relation to, 248-253.
- Divorce: causes of, are shown, 195-198; should be granted only for adultery, 199, 202; is increasing, 197, 198; Jesus' teaching on, 198, 199.
- Dunkards, are mistaken, 249.
- Ecclesiasticism, is injurious to State, 220.
- Education, Christianity has improved, 291, 292.
- Employment: collectivism secures, 174; lack of, is problem, 174.
- Enemies of kingdom: all non-Christians are, 261, 262, 269, 270; some are unconscious, 270-272; are very strong, 272, 273.
- Evangelization: forces of, are growing, 306, 307; native Christians engage in, 307-309; spirit of, is increasing, 305, 306.
- Evolution, does not make citizens of kingdom, 31.
- Expectation, concerning kingdom was great, 34-36.
- Faith: defined, 32; necessary, 32.
- Family, the: Christianity is beneficial to, 203, 204, 282-286; should be Christian, 207; will continue, 193, 194; is discussed, 191-209; is of divine origin, 191, 194; is source of happiness, 78; helps the kingdom, 205, 206; needs a house, 205; is important, 208, 209; individualism endangers, 195-198; Jesus taught on, 198, 199; obligation to, is primary, 69, 70; pray for, 325-327.
- Future of the kingdom, is discussed, 301-322.
- Gospel: defined, 50, 51; should be preached, 52, 53, 106-108.
- Government, human, is not forbidden, 135. (See State.)
- Growth: is a great blessing, 90-92; law of, is fixed, 45; is hindered by bad conditions, 91, 92.
- Growth of kingdom: will be accelerated, 305-322; consider teaching of Jesus on the, 38; divine power promotes, 54-56; is extensive, 40, 41, 43; cannot be forced, 46-48; is intensive, 41, 42, 43; intensive, is slow, 309; means of, should be used, 49-56; method of, is discussed, 34-56; more rapid at some times than others, 49; will be slow, 37; will not be completed suddenly, 36, 43, 301-305.
- Health, is promoted by Christianity, 289, 290.
- Holy Spirit: baptism in, is de-

- scribed, 10; work of, belittled, 304; is source of Christian's power, 54, 55; gave Christ power, 22, 76; dependence on, is growing, 320, 321; work of, is mysterious, 44; is motive power of missions, 106; is power for promoting kingdom, 55; regenerates, 54, 55.
- Hope: is great blessing, 95, 96; is enjoyed by subjects of kingdom, 95, 96.
- Images, are dangerous in worship, 246.
- Incarnation, was necessary to Christ's kingship, 21, 22.
- Industrial order, the: Christian missions improve, 185, 186; of collectivism has advantages, 173-175; of cooperation is good, 183; is discussed, 169-190; shows improvement on past, 183, 295, 296; how can, be improved? 185; Jesus taught on, 187, 189; should be just, 181, 182; should be based on love, 182; of the present is bad for character, 180; of the present involves strife between labor and capital, 175, 176-178; violates Sabbath, 180, 181, 185.
- Industry, Christianity encourages, 169, 170, 171, 186.
- International relations: have been improved, 298; pray for, 344, 345.
- Jerusalem, the new, represents the kingdom, 13.
- Jews, the: misunderstood prophecy concerning kingdom, 303; were opposed to kingdom, 254-256, 262; still oppose kingdom, 269, 270.
- Joy, is possessed by subjects of kingdom, 89.
- Kempis, Thomas à, talked with Christ, 80.
- King, who shall be the? 20-27.
- Kingdom, the: all may enter, 30, 31, 32; authority in, rests on service, 142; had small beginning, 34; is related to business, 185-190; is defined, 10; should be sought first, 164, 165; future of, is discussed, 301-322; is of grace, 13; how, grows, 34-56; growth of, will be accelerated, 300-322; is related to higher civilization, 232-253; is invisible, 15; Jews hated, 255, 256; nature of, is discussed, 10-18; is opposed, 254-273; pleasures of, are defined, 75-96; pray for the coming of, 321-346; is present, 11; progress of, is discussed, 274-300; is social, 17; is related to State, 210-231; is spiritual, 14; will not be suddenly perfected, 305-322; is supernatural, 12; is universal, 28, 29; becomes visible, 16; has wide relations, 17, 84, 99, 118, 121, 245.
- Labor: methods of, have been revolutionized, 175, 176; should be duly rewarded, 174, 175.
- Labor question. (See Industrial Order.)
- Laws, good, serve three purposes—restrain, educate, encourage, 223-226.
- Learning: should be Christianized, 235; Christian fathers and Puritans promoted, 235; has dangers, 236, 237; Jesus was not indifferent to, 234; should serve kingdom, 237.
- Life: cared for by Christianity, 280-282; mysterious, 44; reality of, 44; spiritual, is from Christ, 54.
- Liquor business, the, opposes kingdom, 265.
- Literature: Christians may use, 238; Christians may produce, 238; should be Christianized, 240; Christianity has improved, 292, 293; Jesus was not indifferent to, 237, 238; pray for, 340, 341.
- Love of Christ, is described, 59, 60.
- Love, the law of: class distinctions are swept away by, 67; children should learn, 208, 209; churches should illustrate, 109-113; employers and employees should be ruled by, 66, 67; explains puzzling commands, 71, 72; family should be ruled by, 65, 66; is feared, 70, 71; includes all laws, 58, 59, 62; needs interpretation, 73; neighbors should be ruled by, 66; is new, 58, 60, 61; newness of, defined, 58, 59;

- obedience made easy by, 62;
positive duties required by, 65-68; prohibitions superseded by, 63-65; promotes public spirit and patriotism, 67, 68; prompts to service, 62; right relations to one another are included in, 62-68; self-interest is protected by, 68, 69; social pleasures should be governed by, 80; is workable, 70.
Luxury, is unchristian, 249.
- Man: was rediscovered by Christ, 132; is social being, 124; every, is valuable to kingdom, 132-134; is before money, 179, 180.
Manners, kingdom has relation to, 248-253.
Manual labor, is not a curse, 171.
Marriage: is for life, 192; is monogamous, 192, 193; Jesus taught on, 198, 199; propagation is primary purpose of, 202, 203; ultimate end of, is spiritual, 202.
Millennium, meaning of, is defined, 302, 303.
Missions, foreign: lay foundations of kingdom, 107, 108; improve industrial life, 185, 186.
Mohammedans, oppose kingdom, 269, 270.
Morgan, Dr. Campbell, talks with Christ, 80, 81.
Music, fine: has dangers, 246; may be used in worship, 245, 246.
Nations, Christian: are imperfect, 43; are dominating, 317, 319.
New birth: necessary, 29, 30; receiving Christ is condition of, 31.
Newspapers, discussed, 240.
Opportunity: is great blessing, 89, 90, 95; includes growth, 90, 91; subjects of kingdom have, 90; includes work for good cause, 92-95.
Opposition to kingdom: continues through the ages, 258, 259; is discussed, 254-273; existed from beginning, 254; must be fought in Satan's servants, 260; Gentiles displayed, 256-258; Jews displayed, 254-256; is organized, 262-272; originates in Satan, 259-260; is personal, 261, 262.
- Pagans, oppose kingdom, 269, 270.
Pharisees: were not in the kingdom, 15; criticized Christ, 131.
Parables of Jesus, illustrate how kingdom grows, 39-48.
Parable of the Leaven, is discussed, 39, 40.
Parable of the Growing Grain: is discussed, 44; illustrates Christian growth, 45-48; shows how law of growth is fixed, 45.
Parable of the Mustard-seed, discussed, 39.
Parents, owe duties to children, 207.
Peace: described, 88; is enjoyed by subjects of kingdom, 87-89.
Pleasures of the kingdom: include communion with Christ, 80, 81; include communion of saints, 82-84; are discussed, 75-96; include esthetic delights, 85; exist, 76; include all innocent pleasures, 78-80; include joy, 89; are under law of love, 80; are needed, 77; include peace, 87-89; are personal, 84-96; include good reading, 85; include recreation, 79; are social, 77-84.
Preaching: appointed to win world to Christ, 22; churches should do, 106-108; is related to growth of kingdom, 50-52; was neglected, 51.
Peter: as confessor was foundation of church, 100, 101, 103, 104; was mistaken, 271.
Phillips, Wendell, is quoted, 92.
Politicians, corrupt, oppose the kingdom, 269, 270.
Property: acquisition of, is under certain rules, 161-163; brotherhood should not be sacrificed to, 151, 152; is discussed, 147-168; distribution of, is discussed, 163-168; exaltation of, is forbidden, 148-150; is not highest good, 154; individual ownership of, works evil, 155; Jesus taught fully on, 147; public ownership of, is discussed, 152-160; some private, always will be allowed, 160; is unimportant in relation to

- kingdom, 150, 151; voluntary and gradual change from private to public ownership of, is alone possible, 158, 159.
- Progress of the kingdom: abolition of slavery shows, 286, 287, 299; aided at home by missions, 319, 320; care for life shows, 280-282; decrease of war shows, 296-298; is discussed, 274-300; education, improved, shows, 291, 292; elevation of ideals shows, 277-280; family life shows, 282-286; health, improvement in, shows, 289; humane feeling, growth of, shows, 293-295; industrial conditions, improved, show, 295, 296; practical righteousness shows, 298, 299; as a realm of souls, is real, 276, 277; social equality, growth of, shows, 287-289; sports, reform of, shows, 291; temperance, growth of, shows, 290.
- Puritans; feared art, 241; hated frivolity, 249; hated luxury, 249; made mistake, 47, 220; promoted learning, 235.
- Quakers, are mistaken, 249.
- Recreation: allowable, 79, 80; needed by all, 75.
- Religion, is not under control of State, 225.
- Repentance, is necessary, 32.
- Righteousness: churches should illustrate, 113-115; Christianity demands, 299; demand for, grows, 312-314.
- Sabbath: needed by all, 180, 181; pray for the, 336.
- Savonarola, denounced "vanities," 241.
- Slavery: Christianity has abolished, 286, 287; was approved, 299.
- State, the: cares for helpless, 215; authority in, should rest on service, 226, 227; is becoming Christian, 222; Christian, is in future, 221, 222; how is, to be Christianized? 219, 221; criminals should be dealt with rightly by, 224; will continue, 216-218; is defined, 210; should be democratic, 222; is discussed, 210-231; education is provided by, 215, 228, 229; functions of, are defined, 73; functions of, are important, 213-216; justice is secured by, 214, 227, 228; kingdom of heaven on earth is represented by, 219; laws of, should express will of Christ, 223, 225, 226; good morals, are promoted by, 215; officers of, should be Christian, 225, 226; opportunity for service is afforded by, 218, 219; origin of, is divine, 210-213; origin of, is not patriarchal, 210, 211; origin of, is not social contract, 211, 212; pray for, 342, 345; pauperism and vagabondage should be prevented by, 227; prosperity is promoted by, 214; protection is afforded by, 218, 225; should not engage in war, 229.
- Stead, Wm. T., quoted, 297.
- Sectarianism: is wrong, 116; causes evils, 117, 118; reprobation of, is growing, 315.
- Sermon on the Mount, describes citizens of kingdom, 16.
- Social order: the aristocratic, is forbidden, 134-136; authority rests on service, in true, 142; Christ taught on, 126, 134, 139; Christians must work to improve, 144-146; conditions of salvation bear on, 137-139; should be democratic, 141, 142; is discussed, 124-146; entertainments in, should be democratic and unselfish, 136, 137; example of Jesus bears on, 128-132; equality of privilege should be found in, 140, 141; man should be recognized as man in, 139, 140; pray for, 330-332; race hatred should not exist in, 141; is wrong in America, 142-144.
- Socialism, is growing, 310, 311.
- Subjects of kingdom: are men and women, 28; are native-born, 28-33; become like king, 32; walk by faith, 33; have peace, 87-89; have joy, 89; have opportunity, 89-94.
- Teaching: was appointed to establish the kingdom, 22; churches should do, 108, 109; all duties should be covered

- by, 122, 123; growth of kingdom depends on, 52-54; was neglected, 53; subjects of, were wrong, 53.
- Temperance, is promoted by Christianity, 289, 290.
- Tolstoy, was mistaken, 69, 72, 216.
- Truth, all, is promoted by kingdom, 235, 236.
- "Thy kingdom come": in art, 341, 342; in business, 332-337; in churches, 327-330; in every department of life, 324, 325; in families and homes, 325; Jesus taught us to say, 321, 322; in literature, 340, 341; the prayer, is paraphrased, 323-346; in the State, 342-345; in schools, 337-340; in social life, 330-332; in us, 323, 324.
- War: is decreasing, 296-298; horrors of, have been mitigated, 281; is not necessary to develop heroic virtues, 279, 280; is opposed to kingdom, 266, 267; is unchristian, 229-231.
- Wealth: acquisition of, is not first duty, 148-150; is discussed, 147-168; is a hindrance, 133, 134; is increased by progress of kingdom, 166, 167; organized, opposes kingdom, 263.
- Women: are aristocratic, 144; Christianity improves condition of, 285, 286; are degraded in pagan lands, 203, 284; pray for, 324, 326.
- Worship, public, is a pleasure, 82.
- Workers for Christ: are increasing, 316; should be trained, 316.



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211

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